

DANIEL HIS CHALDIE VISIONS AND HIS EBREVV: BOTH TRANSLATED AFTER THE O.

riginal: and expounded both, by reduction of heathen
most famous stories vnto the exact proprietie of his
wordes (which is the surest certaintie what he
must meane:) and by ioyning all the Bible,
and learned tongues to the frame
of his worke.

*Let him that readeth (Daniel) vnderstand. Mat. 24.
The wise will vnderstand. Dan. 12.*



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neare the great North doore of Paules, where the other
workes of the same author are to be sold.

1596.

SHIRAZ

WILDE VISIONS

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TO THE RIGHT HO-
NORABLE THE LL. OF
HER M. MOST HONORABLE
PRIVIE COUNSEL.

THE Prophet Nathan (right
H.) told Dauid of a sonne ^{2.Sam.7. 14.}
that should build a temple
vnto God, and sit vpon a
throne for euer: touching
whom, as Daniel penneth all
his booke which I present vn-
to your Lordships, I request your patience to iudge
by a short summe what vse my explicatiō may haue
in our Church and state. That speech of Nathans
was commonly vnderstood of Salomon: but indeede
belogeth more vnto his brother* Nathan. to whom ^{1.Chron.3.5}
Dauid gaue the Prophets name. that by it the godly ^{Luke.3.31.}
might see from what line he should come, which al-
wayes sate on the right hand of the father. And
that the Elder sonne of Bathsheba, for whom Dauid
made the most heauenly Psalm of repērance, should ^{Psal.51.}
not want his dignitie, God gaue him prerogatiues
verie fit to allure the world vnto higher matters.
He built by Gods commaundement a temple of Ma-
sons worke: & sate after a sort (in Gods speech,) vp- ^{1.Chr.29. 23}

Epistle Dedicatorie.

1.King.9.6. on the throne of the Eternall. Yet God spake vnto
 him for the people, and he vnto God before the peo-
 1.King.8.47. ple, wordes touching that his kingdome should not
 stand. And in his whole booke that teacheth how
 Eccl.1. all things vnder the sunne are vanitie, the whole
 drift is to expound the truth of the promised throne.
 VVhen his line should end in Ie-Choniah, the Eter-
 nall Iah sweareth, that if Choniah were a signet v-
 pō his finger he would plucke him thence and plucke
 his name from the kings: and preacheth, o earth;
 earth, earth, write him childlesse: for none of his
 seede shall sit vpon Dauids throne. Him Nebuchad-
 nezar kept in prison 37.y, and ouerthrew Salomons
 2.King.25.27 kingdome and temple, with all the implements: that
 Iudah should looke to the other house of Dauid, for
 the true throne. Then Ierusalem was to be taught a
 new, in what sort they should see to peace. For them
 the booke of Daniel is a Commētary handling prin-
 Chap.1.&9. cipal points of their *seuentie yeares thraldome: &
 Chap.7. seuen times that space vnto Christ his ascention, to
 reigne in the house of Dauid for euer: who destroy-
 eth vtterly as with a floud Citie and tēple: to shew
 that such outward things of mans worke could not
 be fit for to be meant in the most glorious promise
 vnto Dauid. So Ierusalem surprised by the Chaldeā,
 and razed by the Romane, is the limites of his story.
 For the middle space he hādled certaine principall
 heads, touching Zorobabels people, and the enemies.
 Zorobabel was the onely of Nathan that bare rule:
 and that, to build a temple: and to receaue the pro-
 mise

ייחזקיה Iah &
 Choniah
 made the
 kings name.

Epistle Dedicatorie.

*mise of Christ, as in Ag. 2. Then his familie hath an
 expresse declaration what throne belongeth vnto
 them. For they are termed the Sainctes of the high* Chap. 7.
*Trinitie: who shall possesse a kingdome for euer, yea
 for euer and euer. And Daniel sheweth thrones set
 vp, & one like the sonne of man comming into the
 world, and againe, ascending vnto the king euerla-
 sting, and reigning aeyouer all nations. And this
 much is the summe of their comfort. Touching the
 kingdome: he nameth the nations that should suc-
 cessiuely take it from the with open iniurie to their
 Religion. The Chaldeans had begun. The Persians
 cōquering them should continue. Next Great Ale-
 xander. So interchangeably, the Seleucida and La-
 gida, vnto ten tyrannical kings. But afterwarde
 they should be weakened: that Daniels people might
 hold their own kingdome. He nameth the Romanes:
 but not as enemies here, vnto their Religion: yet
 toucheth their comming vp: that all might know
 by what nation Christ should be kild: when by his
 birth time the fourth kingdome should fall through
 the Romanes. And they should be the second Baby-
 lon to Ierusalem. But seeing they medled not with
 the Iewes, untill they called for their helpe: & that,
 when the Machabees had vsurped long a kingdome
 against Iacobs will, no lesse enemies to Zorobabels
 house then the others, (as their familie perished a-
 like utterly:) so the seueritie of God was not to pro-
 phecie a comfort against the Iewes calamities, cal-
 led for by their own prophanesse, & as it were, open*

** Alexanders
 iniurie was
 in that the
 Priests for
 one yeare
 should name
 their soñes
 Alexanders:
 & all Iudah
 should take
 their dates
 from his
 raigne, & he
 their Empe-
 rour would
 be a God.*

Epistle Dedicatorie.

Daniels
plainnesse.

* In I theoph.
* Euseb. 9.

Diod lib. 18.
and 19.
Pausan. in
Attic.

App. in Syri.

Polyb. 5.

Appian.
Strabo.

request. For Caesar and Pompey were called into par-
taking by striving Machabees: and before had made
league and friendship with Iudah Therefore com-
forts in such dealings might not be sent frō heauē.
The plainnesse of Daniel is great: telling of matters
that all the world would note. Strabo knew Nebu-
chadnezars greatnes: * Berosus better. * Abydenus
toucheth his propheticall traunce: as hearing of that
his Proclamation or Epistle sent vnto all the world.
Cyrus Conquest of Babel all nations knew: Xerxes
fall was more in speech & Alexanders stories better
known in most people then their owne: his victo-
ries, ambition of Godhead, quick death, and ruine of
familie. And againe his Captaines partitions of
spoyles: their falling to foure chiefe kingdomes: and
two of them principall, Syria and Aegypt, comming
vnto perpetuall strife among them selues: these hea-
thē obserued: who knew likewise the strāge succeſſe
of Ptolemie Lagidas: the stranger of Seleucus Ni-
cator: their league in friendship: their ſannes fal-
ling out: their seeking atonement by that Mariage
of Berenice: their greater warres vpon her death:
the ouerrunning of Syria, to win the syrname
Euegyptus: a further reuenge in Philopators victory.
Againē the other sides conquests to syrname Antio-
chus great: his Cleopatras mariage with Ptolemie:
his inuading Grece. his fall by Rome his Church rob-
bing: his two sonnes Church robbing: their three
extraordinarie deathes: these matters be most fa-
mous amōg the heathē: And Antiochus Epiphanes
subtiltie

Epistle Dedicatorie.

*subtiltie in ouerrreaching his brother and two ne-
 phewes: his comming up in Syria: his three inuasiōs
 of Aegypt: his endeuour and crueltie to haue extin- Tacitus.
 guished Iudahs Religiō: these matters, are the most
 famous of any in heathen stories. VVhen we adde Macroβ. 2.
 vnto them the iest of Augustus, how it was better to
 be Herods hog then his sonne: because of his slaugh-
 ter at our Lordes birth: and Vergils harping at a Ægl.
 child comming from heauen, noysed doubtlesse by Suetonius.
 Jewes: and the expectation of all the East of a king Tacit. us.
 arising then to rule all the world: and Tacitus for
 Christ, Pilate, and Christians: & lastly the manifold
 writers of Ieruselems fall the last part: then we shal
 haue open, all the humane points of Daniels booke.
 VVhen we ioyne from Diuinitie storie Nathans
 prophecie for Nathan: Salomons Eldership in a Ben Arama
 touch of throne and Temple: the threefold charge vpon Exod.
 to write Iechonias childlesse: the counsell of God Ierem. 22.
 in the kingdomes fall: the blessed title of Nathans
 house: the high Saintes and kings for euer: the Dan. 7.
 thrones, one for God, and another for the * sonne of * R. Akiba.
 Dauid: the setting vp of kingdomes to deale with vpon Dan. 7:
 Dauids throne, to take notice of their Religion: the in Sanedrin.
 time of a kingdome eternall prefixed in a most דני סמכות
 plaine speech long before, and made famous by 120. Dan. 9. 24.
 nations paying Iuda a subsidie to returne: and our Dan. 6.
 Lordes mediation from the Gospell: this being done Extra. 1.
 Daniels matters wilbe all knowen vnto vs. The
 tongues which he vseth may somewhat trouble vs:
 why he should write the greater part of his booke*

Epistle Dedicatorie.

in Chaldie, and the same matter againe in Ebrew: and why his Ebrew hath affected peculiaritie of phrases: yet reasons sensible may soone be rendred. The Chaldie tongue was both knowē to his natiō, & should soone be their vsuall, whē they had lost their owne in Babylon. Besides the North, East, South Dialectes, Syriaque, Arabique, AEthiopian were neare the Chaldie: so that with a little paynes they might learne it. Now it was fit for Dauids throne ruling all the world, to be penned into the largest language of the world, and then most flourishing. So he sheweth: that God setteth vp kingdomes, and putteth down kingdomes: and how a kingdome frō heauē stādeth for euer. This he teacheth in Chaldie: as also the state of the world to come: neuer shewed so clearely before. He declareth how the faithles tyrants perish for euer: and Iuda raigneth by Christ: as by him also all nations do. VVhē his visions name the oppressours: and his nation the oppressed, then he writeth in Ebrew, and prophetique phrases known onely to his learned brethren. The summe of him is this: and his phrase is thus. I thinke my commentations vpon him somewhat profitable to the good of our state. Them I commend to your L. L. to be regarded according to the sage honour of her M. gouernement.

Your Lordships to commaund.
HUGH BROUGHTON.

TO

To the Christian Reader: of Da- niels plainnesse.



Hen this Prophet is cleared, from the opinion
 of hardnesse, which men do conceiue of him,
 then with hope of perfecting labour, desire to
 reade him with increase. And the holy man must
 be cleared. For otherwise men would think Da-
 niel a tormēter of soules rather then a teacher,
 if he wrote vnto all nations (in their greatest perplexities) mat-
 ters vnfit for their capacitie. Besides the duty of clearing him,
 facilitie will be at hand. For the matters which onely make him
 hard, are soone taught. Stale errours still hinder the negligent
 in the truth, who runne vpon custome, and will take no paines
 to examine the right. But thus it doth stand. When the pro-
 mise of *Nathan* is considered touching the throne of *Dauid* to
 stand for euer, and the case of *Salomon* house weighed, how in
Iechonias it fayled vtterly: & then the house of *Nathan* the next
 brother cometh in, first *Zorobabel*, then two families of him, *A-*
bind, for the Kings right, *Rhesa*, father vnto our Lord, then the
 hardest part is gone. All must graunt that this hath bene long
 hid. For scant any of the world marke our Lords right line, from
 the text. Yet a few words might open it fully. Onely many vn-
 patient of the truth, cause grieffe, and thereupon some more
 difficulty: otherwise all here requisite might be soone knowne.
 For the matter is the easiest, standing vpon a plaine storie: and
 the principles are so few, that a child might write them. They
 are often handled, that such as care for the may be instructed
 many wayes. The next matter of darkenesse ariseth touching
 the nations oppressors and oppressed. The doubt sprang, for
 that Daniel in his Chaldy visions nameth neither. The solution
 is easie. In his Ebrew visions he nameth both the one and the
 other: and they can containe no other matters then the Chal-
 dy. Therefore the nations in all are doublelesse. And seeing Cha.
 8. in a vision vpon Babels fall, *Elam* first, next *Iauan* haue all the
 dealings vnto the end of wrath: the last dealer must be *Iauan*.
 Also the afflicted in the last dealings are termed *Daniels* people,
 and the holy people: and they are afflicted for the holy coue-
 nant. Where any may see of what times he was to speake. For
 who knoweth not, that the last afflictions that the holy Iewes
 had, with loosing their lands reuenues, was vnder *Antiochus Ep-*
phanes. Now the nations being knowne, the places will be known.
 And for vndoubted certenty the land *Tzety* on the holy moun-
 taine is named, The soyle of the afflicted. The middle sea and

To the Christian Reader.

dead sea haue it betwixt them : and *Tzby* is in *Ezekiel* the attribute of *Iudza*. And the places of the visions are the fittest for these poincts. At *Euphrat* and *Tigris* the plaine sights were shewed. Which should import dealings from Kings of those quarters. All this while nothing bringeth in the Romanes. They are reserved to greater harmes. And such as bring them into *Daniel*, where they are not blamed, disturbe learning as much as they disturbe the world. But *Daniel* is not to blame. He giueth no cause why men should so deceiue themselues. And thus these parcels the most in difficulty are made easie. Another is no lesse vniustly blamed: the time which he hath most cleare, & telleth plainly. Yea onely he telleth when the first captiuitie began : & how he was of it. The end is most famous in him. And the phrases for our Lords death time, would make a learned *Varro* amazed: The seuen *Hebdomades*. We haue here greater matters then how he at 84. had written seuen *Hebdomades* of books. And neuer any could be plainer then he in that. If we will not beleue him, but heathen forged studies, we should try particulars. So true heathen would beare record vnto *Daniel*. Now, heathen 2000. yeares haue filled all Libraries full of lyes : with forged *Olympiades*, forged *Chaldeans*, forged *Archontes* of *Athens*, and forged *Consuls*, that the vnstayed and vnlearned now adayes can triumph to see, what store of leasings can be brought against *Daniel*. But the same wil not see, how all the millions of *Iudah*, & of Christians vpon the other captiuitie writings, checke the error. So againe *Daniel* is cleared. One poinct remaineth, his tongues : where any may see, that in the *Chaldy* he studied for plainnesse: writing in the most generall tongue, yet neare *Arabique*, and so as most generall yet. For his *Hebrew*, the learned may not complaine: for to them it is easie. And all should be senslesse, if in plaine matters, and matters of daunger, he might not haue leaue to hide his minde from the wicked. Further difficulties we haue nor in him: after the consideration of *Dauids* throne and two families, *Salomons* falling, *Nathans* standing for euer : of the nations oppressed, long kept close for safetie, in his later speeches named for certaintie: of the oppressors likewise and of their countreys: and last of his times and tongues. The difficulties of which being softened, none can tell what to imagine hard. And to mollifie the readers labour, I will contriue into matter following, introductions to his whole summe and Graces: and ioyne the kings and Pictures for him: pictures afore set in another booke: which coming forth, greater with greater, lendeth *Daniel* the former willingly. To him they belong.

The

The summe and graces of Daniel.



He holy Prophet Daniel telleth what Kingdomes shall oppresse Dauids house from Iudahs captiuitie vnto the birth of our Lord: and endenour to controll their Religion. Also of our Lord he sheweth: his continuall protection, and payment of his foes, his coming into the world, his making strong the Couenant for all nations, his precious death, his glorious ascension, and his kingdome ouer all nations. And lastly how he will destroy the Citie and Temple, finishing the policie which he gaue by Moses, that Iewes and Gentiles may be equally Gods people. Those kingdomes which Daniel setteth forth, are first the Chaldeans, who destroyed the Citie, Temple, Kingdome and house of Salomon: and meant in Babel to haue set up idolatrie. The next is a ioynt power of the Medes and Persians, who ouerthrew them, and would haue made their owne kings as Gods, & stayed the building of Gods Temple, and sought to destroy the Iewes nation. The third is compact of all the States of Greeke-land (who put downe the former): In Alexanders power, which King in his pride earnestly laboured to be holden as a God: and caused the Leuites to name their sonnes Alexanders, and all the Iewes to take their dates from his reigne. The fourth and last, is of the same natio for their Kings (called Seleucidæ and Lagidæ, by the first of their houses) dwelling North and South from Iuda situated betwixt them both. By these Iuda was most vexed, and endenour used to haue abrogated the holy Couenant. At our Lords birth these nations were fully spoiled of all gouernement, and another set vp, to whom tribute was payd ouer all the world. In plentifull varietie Daniel setteth them forth. First in a huge image of seure mettals beaten to powder: and he expoundeth the Image so, that by a prophane king he is therefore highly aduanced. Long after he seeth them in a sort fit for a spirituall*

Few wordes containe the whole summe of Daniel for all his chiefe heads.

What kingdoms in Daniel oppresse the religion of Gods people.

* Romanes, that medled not with religion. How euerie kingdome is seuen times spoken of.

The summe and

man to iudge of: in foure sauage beasts cast into the fire: & ioyneth a most heauenly exposition and comfort of his nation: how from his people, an eternall kingdome shall fill all the earth. Againe, the kingdome of Babel is figured by a Tree, touching in height the heauens, in breadth the corners of the earth: and to that also Daniel affordeth an exposition. Likewise the other kingdomes are semblanced by a Ramme and Goat-bucke, and bath in sundrie hornes: and now all the Nations are plainly named, who be therein contained. So sixe times euery one State is declared all ouer, the later declarations adding clearenesse to the former. Moreover, the seventh Narration most plaine (as reaching in proper language) is not wanting: for the coming up, idolatrie chastisement, and ouerthrow of these kingdomes. A skilfull Reader must fetch from others the daily dealings, which the wisdom of God knew at needlesse to foretell by Daniel: and therefore he passeth them ouer; in their due places the Reader shall find them marked in observations vpon the Prophet. The comfort of the holy people is most sweete in this Booke. Christ in prophane eyes is a base stone, and heathen Kings goodly metalls: but he beateth them to dust, and becometh a great mountaine. In Daniels eyen they are beasts cast into fire, and the Sonne of man coming in the clouds into the world: afterwards going vnto the Ancient of dayes, he sitteth on an eternall throne. Sundry other heauenly apparitions Daniel bath: as when the wonderfull Numberer (called in Daniel, Palmoni) calleth an Angel, Gabriel: and biddeth him teach Daniel the verie dayes from the first of the rage against Moses lawes, vnto the last of the Grecians dealing against the Temple. And after that his senses had bene acquainted with so exact an accompt vnto the very day, for a particular hinderance of the truth, he seeth a hand writing, *MDCCCLXXVI* MENE MENE: and soone the former Angel numbrell most exactly the time vnto

This vision should haue cut off all doubt for Daniels kingdomes. This specially might end all controuerfie.

The degrees of his visions.

The times 2300 dayes. Chap. 8.

Chap. 5.
Chap. 9.

Graces of Daniel.

our Lords death. And againe, soone after he hath a vision like that of Christ in the * Reuelation, and of three * Chap. 1. 13. Angels, one silent, another teaching him the summe of his Chap. 12. booke in plain speeches: another asking a question of times, Three yeeres and half, and and taking an answer, with the very particular dayes of dayes 1290 and dayes two famous neare matters. These two confirme the wonderfull accompt of Christ his owne set time for redemption. 1335 al these Dan. 9. 24. Farther then which the date of times might are, the first not go in the Prophets, beyond the glorifying of the King: from the polluting of the but therein it was to rest. By like revolutions, men might know, that Christ would graunt them the like space to vnto the recoverye: the repentance, that they loosed not their land: as he gaue in the other two: the wilderness to prepare them that should enter into the land. And so it fell out alike: 40. yeeres they spent in the vnto seuerall comforts against Antiochus: which the wilderness, 40 after our Lords death in the land. And the present Age should marke, euen so the whole warning that Daniel gaue the Iewes to beware of their Deluge, is iust in space the same that Lamech gaue to the old world at Noahs birth, 600 yeeres to the exact dayes. afore the flood. From Nebuchadnezers first yeare, 70 of captinitie: thence 7 times that space in expressed wordes, The whole summe of layd downe in Scripture, and 40 afterwards not recorded, Daniel is 600 yeeres: nor to haue bene recorded in scripture, but marked of heathen by the euent. This is the compasse of Daniels times: fro since the which they that cast not aright, shal be disturbed. Chaldeans tooke Ierusalem, vntill the Romans toke it.

The state of the world when he wrote, and the tongues which he vsed, call vs to farther admiration. His Prophecie was written in the most distressed times of the world, to be such a iewell, that being seene, it might haue redressed the calamities of those dayes. For, when the kingdom of Iudah was to be plagued by the iust God: all the world was plagued also, with more alterations of kingdoms and warres then had bene afore. And then God by Daniel writeth first in the heathens language the Syriacque or Chaldy tong: which East & South best knew. In the tongues of Daniel. The Zohar noteth this, truly and wonderfully that he sheweth how the Image of the worldly pappe, & all

The summe and

A generall
knowledg of
Law & Gos-
pel is taught
in Daniel by
kingdomes,
many peri-
shing & one
standing.

The phrase
of 70 seuens,
being cōpa-
red with for-
mer times,
wil shew that
God ruled al
times of lu-
dah in an or-
der easie to
consider.

Chaldy, Syri-
aque, Æthi-
opian, Ara-
bique: all
foure vse Da-
niels Syri-
aque.

* כתר Dan. 2.
26. is in no
Chaldy, but
in the Æthi-
opian. Heb. 2
and 4. &c.

*the wicked are made as dust before the winde: and pro-
phane Empires are as beasts troubling the sea of life: pe-
rishing at the last in a fierie lake: frō the throne of a Iudge
euerlasting, with whom there is no shadow of change. Also
he telleth of the kingdome that cannot be corrupted, set
up by one like the Sonne of man coming in the cloudes, and
going againe vnto the ancient of dayes, to sit for euer in
glory. All this, and other matters of the present Age, Da-
niel penneth in the language most knowne of any one: that
the heathen might be benefited. Notwithstanding the
Iewes haue in this worke their prerogative. For in the
tongue vsed onely of them; he penneth the selfe same mat-
ter: naming plainly what people he afore spake off, and
that in sundrie sortes for exact certaintie. And he limiteth
the time, when all nations should be brought into the holy
cōuenant, in a more wonderfull sweet speech, for the pre-
sent matter, and for the frame of all the Bible, then a
mans minde could euer haue thought vpon. Yea though
one had an hundred mouthes and an hundred tongues, &
a voyce of steele, he should not be able to shew the vse of
his two tongues, how plentifull commodities they haue, his
Chaldy or Syriaque, and his Hebrew. We haue no Chal-
dy saue two Chapters of Ezra, so ancient as his by 400.
yeares. And of such as write thence in Chaldy, translating
the Hebrew, Onkelos ^{יונה}, and the author of Targum
Ierusalemmy vpon the Law, Ionathan Ben Vziel vpon the
Prophets, and the vncertaine translators of the other holy
bookes, all their workes make great vse of halfe his, the
Chaldy part: and so doth the Syriaque translater of the
New testament continually frequent his style. Neuther
was the * Aethiopian ignorant of him, or negligent to vse
his phrases. Also the Arabique Translators of both Te-
staments, challenge as good a part in him as any of the
former. And although none, but Linguists, can thoroughly
iudge of this commoditie, yet any man may see what great
honour*

Graces of Daniel.

honour God gaue to the Prophet, that draweth his little Chaldy through so many and so large workes of those diuerse nations. Euen as the Chaldeans gaue cups of cold water to Daniel when he requested it, rather than of the Kings wine, God would not haue them loose their reward: but made that language which they taught him, to haue honour through all the world vnto this day. I omit how his Chaldy style teacheth to distinguish old Rabbines in either Talmuds from new, by the tenour of the Grammer, and stirreth iudgement to marke by the stile later Rabbines from the elder. Yet I may not choose but warne somewhat of this. Also in our dayes the Chaldy paraphrastes are beholding to him. For whereas they were so confused, that no Grammer of them could be made, the learned Mercerus and others after him, vowell them after Daniels Chaldy, to their great honour, and all wise mens contentment. Nowe touching his Hebrew stile, wherein he penneth the vision of the Ramme and Goate, his owne heauenly prayer, Gabriels speech for the name and office of Christ, containing all skill of knowledge: an heauenly vision of Christ, in holy view, the Hebrew stile of all this: and yet more specially for a long oration of the stouter Persian kings fall: of great Alexander, his rising and fall: his houses rooting out: his Captaines, many parting the spoyle, but foure principall: and of them two houses dealers with the Iewes, and their particular dealings vnto Antiochus Epiphanes: his rage from placing of his Idoll three yeares and an halfe, his falles after the placing of that Idoll, one at the day 1290. another at the day 1335. his comfort by an argument from the resurrection in all these troubles: this rare matter hath not onely wisdom, but wit for specialty of stile; that blasphemous Porphyry and all might haue seene more than a mans wit in the Hebrew phrase. Such his matter and languages be. To conclude, we see how in troubles he pictures the cam-

A wonderful recompence to the Chaldeans for vsing Daniel well.

Daniels Chaldy caused the Chaldy paraphrastes new honour in our age: so perpetuall is the holy mans glorie. Elias Leuita moued a question whether the Chaldy could bee brought to Art. That Gordiā knot was cut, by breaking all their vncertainty with Daniels sword by our learned Christians.

The summe and Graces of Dan.

Prophecies
in the East
tongues, for
matter recor-
ded in the
Westerne,
should stirre
studie & ho-
nor of studie
for both.

ping of the Angels about Christs seruants, what ene-
mies they should haue, and what those should suffer, how
and when Christ by him selfe would make reconciliation
for sinne, and sit on the throne of glorie: how in the most
common tongue, the matter is spoken, so farre as men then
could quietly accept it: how peculiarly it was spoken for the
peculiar persons, and in a peculiar phrase: where the
wicked otherwise would haue raged intollerably. And we
may see how Daniel toyneth both Testaments, ending the
Ceremonies, and breaking the partition vvall of the old:
and laying the foundation and groundworke of the New.
Also how God (perfect in all knowledge) draweth the
Heathen Stories (from Herodotus vnto Liuius) to be ser-
uants vnto Diuinitie: that when all the world had mar-
ked all the particulars of the Persians and Greekes, fallen
out according as it was foretold, they might assure them-
selues, that the matters touching their calling into the
heauenly Ierusalem, should be likewise in due time accom-
plished. This much may be holden in some sort the summe
of the gracious Daniel his Graces: but the thunder of Gods
power (as Iob speaketh in a like matter) who but he in
his text, or one of Daniels wisdoms is able to declare?
Now let vs hasten to his matter: taking by the way the
Kings of his narrations: and vsing graue pictures to the
pictures of his pen in due place. But by the way the Rea-
der must be shewed faults of printing.

Faults escaped.

In B 2. reade sooner killed then Euergetes died. And in Procl.
Epiphanes, 8. horne, not 9. In Chap. 9. 14 the Lord was watch-
full. In H 4. *ἡλασθέν* Rom. 3. not 4. In I 3. *π* not *ρ*, the sen-
tence is, Search and you shall find it. In the Arab. Geogr. *γ* for *γ*.
Abel Phada Ismael, I throw is the author. I thought by the notation
that *γ* was the letter, and not *γ*: but the notation in the Ara-
bique, Psal. 3. *Lifted up*, is fittest. In pag. vlt. l. i. who heard, not,
was heard. Lin. vlt. *γ* not *x*. Further faults the gentle reader
must search.

THE

THE KINGS BELONGING to the Image in DANIEL.

Chaldeans.

N*Ebuchadnezar* : by notation, *Nabo* (*Esa. 45.1.*) נבוכד נצר.
is Lord of keeping or storing.

Enil-Merodac : a principall is *Merodac. Ier. 50.2.* אויל-מרדך.

Bel-She-Azar : *Bel* is he that storeth. *Bel-Tash-Azar* Daniels name is of the same notation. And *Bel-Azar* or *Belefs* in *Diodorus Siculus*, book secōd: where he hath most noble stories, doubtlesse meant of our *Daniel*, how in warres he preuayled : encouraging nations by prophecies of victorie. Here the three kings beare names of three Babylonian Gods : *Nabo, Merodac, Bel* : as *Abbakuk* noteth, that the Chaldean would attribute this his strēgth vnto his God. *Ab.1.11.* כחב שין קדים לארץ ומנבך בליליא עדסוף ספרא בלשמשאר בלשמשאר כחב ארץ

The *Massorites* vpon the fift of *Daniel* note for both their names thus; כחב שין קדים לארץ ומנבך בליליא עדסוף ספרא בלשמשאר בלשמשאר כחב ארץ That is, frō the beginning of the booke vnto קדים לשין. That night was kild &c. *Ch. 5.30. Beltesh-Azar-Bel-sh-Azar.* ו *Shin* is written before « *Aleph*. But after, That night. *Chap. 5.30. Belt-sh-zar. Bel sh-zar.* « *Aleph* is written afore ו *Shin*. Of this I was specially to warne, because euen the Hebrew printers, whom eye sight should haue guided, haue not obserued the difference, none of all without some negligence : so that but for the *Massorites* the text had bene corrupted : and my obseruations should be thought to disagree with the originall vpon *Chap. 1.5. 7.8. and 10.* These three Chaldean kings make the golden head, the Lion, & the ~~Beast~~ : as the Persians and sundred Greekes haue their armes, Tree

The planets were their chiefe Gods: termed of foretelling as *Nabo* or of kinghōd, as *Ched. 11 mas. 26. in Arabike Mar, Dan. 2. Rac. Gen. 42. in Onkelos. Shed, in Mat. 27. in Arab. Sac, Ier. 25 and Kimchi in A L N. Nego, Venus in Rab-bines cōmonly.*

Of the Persian kings, whereof they whose names are in Hebrew are extant in scripture.

The Greeke names are as heathen write
and terme them.

דרוש. נרש.	Κυαξάρης. <i>Darius.</i>
	Κῦρος. <i>Cyrus.</i>
ארתחששתא	Καμβύσης. <i>Artaxashta: Artaxasata or Artaxiasata, as</i>
אחשורוש. אחשורש. חרכיעי.	<i>Strabo writeth townes, named from the kings name.</i>
	Δαρείος ὁ ὑστάσιος. <i>Abashueroth.</i>
	The fourth: Daniel 11.2. <i>Ξέρξης.</i>
דרוש, ארתחששתא ארתחששתא	Ἀρταξέρξης. <i>Darius Artaxashta, or Artaxasta: tho-</i>
	<i>rough Ezra, from Chap. 7. as the Massorites there note.</i>
	Δαρείος. <i>Darius.</i>
	Ἀρταξέρξης. <i>Artaxerxes.</i>
	Ὀχός. <i>Ochus.</i>
דרוש.	Δαρείος. <i>Darius. Neh. 12.</i>

} These three are passed o-
uer in Nehemiah.

The Greekes whole.

אלכסנדר
קרן חיות. *Alexander the great, the notable horne in the fore-
head of the Goate-bucke.*

אחריתו. His posteritie, *Hercules* and *Alexander*. These
with the principall parters of his kingdome, make the
bellie and the sides of brasse: the Leopard with foure
heads: and the Goate-buckles notable horne: and the
foure that came vp for it.

The Greekes parted.

מלך נגב.	The Southerne all are in Strabo. Geog. 17.	מלך מצרים	The Northerne all are in Appians Syriac.
	<i>Ptolemy Lagides</i> 1. horne, the king of the South. <i>Dan. 11.5.</i>		<i>Seleucus * Nicator,</i> 2. horne. מסעל רב מסעלתי. v. 5.

Ptolemy

Ptolemy Philadelphus. 3. *Antiochus Soter*, who dealt
 horne. v. 6. מלך הנגב. in no special sort against
Bernice his daughter is the Iewes: and therefore
 married to the king of is omitted in *Gabriels*
 the North, and killed. speech.

Ptolemy Energetes her bro- *Antiochus Theos.* 4. horne.
 ther. עמר מנצח שרשיח בנו. v. 6. מלך הצפון.

One that standeth vp *Selencus Callinicus*: soone
 from the Impe of her killed.

rootes. 5. horne. v. 7. *Antiochus* the great v. 10.

Ptolemy Philopator. מלך הנגב. 6. horne. משרים עמו.

7. horne. v. 11. יחמור.

He in whose times the Hee that marrieth his
 lawlesse Iewes will be daughter to the king of
 stirring and perish. the South, he shall also
 consume Iudæa.

Ptolemy Epiphanes. He had *Selencus Philopater*: מצביד נגס
 with his wife *Cleopatra* the taxer: 9. horne. v. 20.

Syria in dowrie. v. 18. *Antiochus Epimanes*: נבוה.

the vile: the 10. horne. v. 21.

*These kings make the iron of the two legs, and somewhat
 of the iron and clay: thinking by mariages to make at-
 tonement, for Syria and Iudæa, but further falling out.
 These also such as are noted with Hebrew, make the ten
 hornes of the fourth beast: and in these dayes the Iewes
 the high Saintes begin to recover their kingdome. In
 particularitie Daniel speaketh no further of them.*

The clay weaknes of the Images legs.

Southerne.

Ptolemy Philometor and *Ptolemy Physcon.*

Ptolemy Lathurns.

Ptolemy Auletes the Piper.

Cleopatra. Strab. 17. All after the third *Ptolemy*, were
 corrupt in wantonnesse, and ruled cruelly. But the
 seuenth and eighth the Piper specially.

Northerne two at once.

Demetrius Soter.

Antiochus Eupator.

Demetrius Nicator.

Alexander.

Antiochus brother to *Demetrius*, he killed him-

Diodotus, who married *Pto-*
lemies daughter.

selfe. *Cleopatra* wife to

Tryphon killed by *Antio-*
chus.

Demetrius killed him:

she had married her bro-

ther *Antiochus*: and had children

by *Demetrius*.

by *Antiochus*.

Seleucus and *Ant. Grypus*.

An. Cyzicenus, he droue
out *Grypus*.

Seleucus was *Grypus* poi-
kild by his soned his

Antiochus, who married his
mother in lawe *Selenc*.

mother *Cle-*

opatra. *Seleucus*. he

Tigranes droue him

droue out

out. And *Pompey* refu-

Cyzicen, &

sed to suffer his sonne

was killed.

to raige.

Trogus Pompeius noteth, that thus by the discord of
the brethren of consanguinitie, the East became vnder
the people of Rome. And so all may see, how iron and
clay the mixture in mans seed not cleauing together,
giueth testimonie to *Daniels* vision.

*Of the times and yeares which these
kings raigned.*

Whereas these prophane kings are compared
with Scripture, we must take heede lest we
grant vnto them a longer time of raigne then the holy
text hath for the same ages: for so we disanull the au-
thoritie of Gods word. Yet former ages haue bene in
that blame a long time. This may be spoken of them
in

in generall: that the whole yeares of no kings out of Gods people, haue or were to haue their whole summe in holy record. Besides, heathen are so vncertaine, that they agree not for the yeares of any one king betwixt *Nebucadnezar*. and *Iulius Caesar*. Yet when heathen are thoroughly examined from age to age, by particular testimonies, and by the liues of most famous men, they shall be found to agree very well so: with that which Scripture testimonies & liues require. Though strong errors like hedges of thornes stop the passage of the truth. The truth must be confirmed from them: for better satisfaction of such as braue more in heathen studies then Diuinitie.

Of the Chaldeans time of raigne.

THE Iewes agree vniuersally, that from the first of *Nebuchadnezar* vnto the death of *Belsazar*, the time is seuentie yeares. And if Christian Commenters had followed them in that agreement and truth, it had bene better with vs. Whereas the second captiuitie by some, the third by some others, is made the beginning of the seuentie yeares: so a great rent is made in the holy storie.

Of the Persians true times: and erroneous

** sleights that deceiued.*

From *Darius Hystaspes* age about 20. at *Babels* fall he liuing but 43. vnto *Xerxes* warre 6. yeares after his death, are 30. yeres. Then *Artaxerxes* raigned, at home *Herod.* and *Ctes.*

Artaxerxes in all 42. *Clem.* 1. *Strom.* He died in the seuenth of the *Peloponnesian* warres. *Thuc.*

Ochus 8. cleare y. 16. with his father, 11. with his son.

Artaxerxes 42. *Clem.*

* The negligē
auncient giue
Cyrus Camby-
ses, *Darius y.*
spent together
& before *Babel*
sel, the same di-
stinct, & af-
ter: and to *Da-*
rius 46. whole
and but 43. *Co-*
doman giueth
Artax. 1. 39.
fully: & *Plut.*
to *Art.* 11. 62.
to helpe out the

100 erroneous
The record of
Euripid. 75. in
Suid. & of *Ti.*
moth. being in
those his times,
in which *Phi-*
lip raigned, this
will ende the
strife: & heathē
other liues infi-
nite: as *Aristo-*
des daughters,
& *Dem. Phal.*
Lais and *De-*
most. acquain-
tance: *Platoes*
& *Dionys* and
all commonly
then of same
will cut about
40. y. off at a
clap.

* *Alexanders*
Epistle to Da-
rius in Arria-
nus, argueth
that Ochus rai-
gned but a litle
afore Philips
death. Yet O-
lympikes giue
him liberally a
score of yeares.

* *Ochus* three.
Darius about fīue.
Summe 130.

*Of the Grecians times from Clemens: (but Epipha-
nius differeth in twelue yeares excesse, and
Maximus Monachus cometh shorter.)*

Alexander fixe yeares.
Ptolemie Lagides fortie.
Ptolemie Philadelphus seuen and thirtie.
Ptolemie Euergetes fīue and twentie.
Ptolemie Philopator seuentene.
Ptolemie Epiphanes foure and twentie.

In this age Iuda recouereth their owne gouerne-
ment.

Ptolomie Philometor fīue and thirtie.
Physcon nine and twentie.
Lathurus fixe and thirtie.
Auletes nine and twentie.
Cleopatra two and twentie.

Summe 300.

The Romanes vnto our Lords death threescore yeares,
so arise 490.

Thus we may see, how they litle examined the hea-
then, who could not see that some agreed most exact-
ly with the Scripture. Nowe * *Suidas* hath for all the
Greekes times about thirtie yeares lesse then *Clemens*.
They who thinke that true, may pardon the Greekes,
thirtie in their fortie of excesse: past from *Lyfanders*
vnwalling Athens, or Phyle stirres in the life of them
who sawe it: and heard *Dinarchus* cite their testimony
against *Demosthenes*, after *Alexanders* death: of which
sort *Æschines* and *Demetrius Phalereus* are cited by
them selues and others, Such as heard not of Greciaes
most

* *The Arabiās*
in an *Arabijs*
commentarie
vpon Gen. 10.
haue *Suidas*
iust number at
our Lordes
birth: so belike
agreeing here,
with *Suidas*.

most mostrous lying, may pay the one with the other. In sound learning and religion, that must stand in summe which best agreeth with scripture for the same times: otherwise Greekes disagree, for ech kings yeres.

*The Nobles of Iuda, that touch principally
the booke of Daniell.*

IN sundrie partes and sundrie maners spake God of Redemption to the fathers, before the dayes of *Danid*: and to him he promised that his seed should sit vpon a throne for euer. That speech was fit to allure all men vnto searching of the spirituall kingdome. But the carnall still vnderstood that carnally. The ten tribes despised it, and went to *Ohelehem*, and *Elohehem*, to their owne tents and Gods. *Salomons* house hoped to hold still that outward kingdome, & would not belecue otherwise, the most of them, till the *Chaldean* tooke away, and ouerthrew all their state. When the visibill kingdome fell, all *Iuda* was to be resolued what should become of *Danids* throne. The whole booke of *Daniel* is a satisfaction for that perplexitie, & cleare, being considered for that point, how *Salomons* house being extinct in *Iechoniah*, the house of *Nathan*, from *Salatbiel*, *Pedaiah*, and * *Zorobabel*, come to be heires of the kingdome. But as the kingdome of *Christ* first suffers & hath glorie after: so they and their faithfull shall be conformed. *Babel*, the *Medes* with *Elam*, and *Greekes*, whole and parted, shall rob them: but they shall possesse a kingdome for euer and euer. And when the seuentie yeares of *Babels* rage giue a tast of Gods defence and reuenge, they are told of that celestiall speech, how at seuen times that space, the most holy will bring an eternall kingdome opened for all.

* For *Zorobabels* house, the onely then true and right princes, of all the world, *Daniell* hath his reuelations, and his 490. yeares are to be compared with their liues in two families.

Thereupon the faithfull of the nation go from Babel
vnto Ierusalem, where the Lord should be king, and
restore the state, and build the Temple. *Ezra* and *Nehemia*
declare their storie vnto *Iaduah*, who and *Sanballat*
saw great *Alexander*. The troupes of them are
starres for the storie vnder the Persians: to checke hea-
then that with false register of times, as poeticall *He-
liades*, or *Phaetontiades*, will disanull the prophcie of
the due season. And specially the kingly families of
Zorobabel: whose register in the two Euangelistes is
more worth then all heathē records. Thus it standeth.

* The testimo-
nie of Iosephus
that *Iaduah*
and *Sanballat*
saw Great *A-
lexāder*, wherein
both Iewes and
Gentils shew
to agree, that,
by *Ezra* and
Nehemias per-
sonages vtterly
cōfutes all hea-
then vsed chro-
nicles.

Zorobabel.

- | | |
|--------------------|------------------------|
| 1. <i>Abiud.</i> | 1. <i>Rhesa.</i> |
| 2. <i>Eliakim.</i> | 2. <i>Iohanna.</i> |
| 3. <i>Azor.</i> | 3. <i>Inda.</i> |
| 4. <i>Sadok.</i> | 4. <i>Ioseph.</i> |
| 5. <i>Achin.</i> | 5. <i>Semei.</i> |
| 6. <i>Eliud.</i> | 6. <i>Matthathie.</i> |
| 7. <i>Eleazar.</i> | 7. <i>Maath.</i> |
| 8. <i>Matthan.</i> | 8. <i>Nagge.</i> |
| 9. <i>Iacob.</i> | 9. <i>Hesli.</i> |
| 10. <i>Ioseph.</i> | 10. <i>Nahum.</i> |
| | 11. <i>Amos.</i> |
| | 12. <i>Matthathie.</i> |
| | 13. <i>Ioseph.</i> |
| | 14. <i>Ianna.</i> |
| | 15. <i>Melchi.</i> |
| | 16. <i>Lenie.</i> |
| | 17. <i>Matthat.</i> |
| | 18. <i>Helie.</i> |
| | 19. <i>Marie.</i> |
| | 20. <i>Iesui.</i> |

The succession of these
ten heires to the Crowne,
must with our Lordes
three and thirtie yeares,
make vp 490. They were
afflicted, to be about 45.
yeares each one before
they tooke to build fami-
lies.

Daniel.

Daniel.

CHAPTER. I.

*The beginning and the ende of the
seauentie yeeres captiuitie.*



- 1 **I**N the*thirde yeere of the reigne
of *Ieboiakim* king of Iudah, came
Nebuchadnezar king of Babel
vnto Ierusalem, and layde siege
agaynst it.
- 2 And the Lorde gaue into his
handes *Ieboiakim* king of Iudah,
and part of the vessels of the house of God: and he
caried them into the lande of *Shinar*, the house of
his goddes: and he caried the vesselles into the trea-
surie of his goddes.
- 3 And the king spake to *Aspenaz* lord Chamberlaine,
that he should bring certaine of the children of Is-
rael, of the kinges * seede, and of the noblest:
- 4 Springalles without any blemishe, and goodly in
fauour, and skilful in al wisdom, and wel seene in
knowledge, and witty of vnderstanding, and of abi-
litie in them to stande in the kinges Palace: and to
teach them the learning & tongue of the Caldeans.
- 5 And the king appoynted them a prouision day by
day of a portion of the kinges meate, and of the wine
of his drinckes: so to noorysh them three yeeres, that
at the ende thereof they myght stande before the
kinge.
- 6 Now among these were certayne of the chyldren
of Iudah, *Daniel*, *Hananiab*, *Mishael*, and *Azariab*:

Y.W. 3402.

* Here consi-
der an easie ac-
compt of Gods
prouident go-
uernement,
since Moses
tymes. In the
seuenth yeere
the lande was
parted. Thence
the first of Sa-
muel falleth in
the seuenth lu-
bilie: & thence
vnto this yeere,
are seauen sea-
uenties. See
verse 21.

* Esay tolde of
this, Ch. 39. 7.

Daniel.

* They had ben
all named: of
God, a iudge,
mercifull, and
strong.

That is, Bel-
keepeth trea-
sure: but see
Cha. 10. how
he altereth it.

§ A practise of
Leuit. 11.

† The effect of
Salamons
prayer. 1. king.
8. 50.

* Or to the
Melzar, that is,
Stewarde, a
name of an of-
fice,

7 On whom the Lord Chamberlayne set (other) names: and he set on *Daniel*, * *Belteshazar*, and on *Hananiab*, *Shadrach*, and on *Misshael*, *Mefhach*, and on *Azariab*, *Abednego*.

8 But *Daniel* set in his hart, that he would not de- file hymselfe with the portion of the kinges meate, nor with the wine which he dranke. Therefore he made request to the chiefe Chamberlayne, that he shoulde not & defile hym selfe.

9 Now God had caused the chiefe Chamberlaine to & fauour and pittie *Daniel*.

10 And the chiefe Chamberlaine sayde vnto *Daniel*: I feare my Lord the king, who hath appoynted your meate, and your drinke. VVherefore should he see your faces worse lykeing then the other springalles, which are of your sort? then shall you make guylty my head vnto the king.

11 Then sayd *Daniel* to * *Melzar*, whom the chiefe Chamberlaine had set ouer *Daniel*, *Hananiab*, *Misshael*, and *Azariab*.

12 O proue thy seruantes tenne dayes: and let be ge- uen to vs some Pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon be- fore thee, and the countenances of the springalles that eate of the portion of the kinges meate: and as thou seest, deale with thy seruantes.

14 So he gaue eare to them in this matter, and proo- ued them tenne dayes.

15 And at the ende of ten dayes, their countenances appeared fayrer, and fatter in flesh, then all the chyl- dren which did eate the portion of the kings meate.

16 And *Melzar* tooke away the portien of their meate, and the wine that they shoulde drinke, and gaue them Pulse.

And

Daniel.

- 17 And to these springalles all foure, to them God gaue knowledge, and skill in all learnyng and wyse-
dome: also *Daniel* had vnderstanding in all $\dagger$ visions and dreames.
- 18 At $\S$ the ende of the dayes that the king had commaunded to bring them in, then the chiefe Chamberlaine brought them before *Nebuchadnezar*.
- 19 And the king communed with them: and none of them all was founde like *Daniel*, *Hananiab*, *Mishael*, and *Azariab*: and they stooode before the king.
- 20 And in all matters for wysedome of vnderstanding, that the king inquired of them, he found them tenne tymes better then all the enchaunters, and astrologians, that were in all his realme.
- 21 And *Daniel* continued vnto the *first yeere of king *Cyrus*.

$\dagger$ Therein his whole booke excelleth, declaring the commyng vp, idolatry, chastisement, fall: of the Babylonians, Medes-
& Persians, Grekes, whole & parted: and how Christ defendeth the holy Iewes, vntill the redemption.
§: 3407.

* 3471.
* Then the 70. of Captiuitie ended, and the seauen seuenties are told for redemption, out of Satans captiuitie: by our Lordes death, erectyng a kingdome ouer al the earth.
* As Ioseph in the seconde after skil in dreames expoundeth Pharaohs, so God disposeth these times alyke, the enchanter alyke, guydeth & aduanceth Ioseph & Daniel alike

CHAP. 2.

The state of the Hebrewes, vntill the birth of our Lord, vnder the Caldeans, Medes-Persians, and the Grecians: The kingdome of Christe shall after that fill the whole earth. Daniel is a new Ioseph.

- 1 **I**N the second * yeere afterwarde (in the raigne of *Nebuchadnezar*) *Nebuchadnezar* dreamed dreames: and his spirite was disquieted, and his sleepe brake on him.
- 2 Then the king commanded to call the Enchanters, Astrologians, and the Sorcerers, and the Caldeans, for to declare to the king his dreames. So they came and stooode before the king.
- 3 And the king sayd vnto them: I haue dreamed a dreame, and my spirite was troubled to knowe the dreame.

Daniel.

• While the vi-
sions are gene-
rall, and cause
the Iewes no
danger: so farr
Daniel writeth
in the Syriaque
tongue, general
ouer the east, al
hence to the 8,
chapter. But
when the op-
pressors be na-
med, Medes &
Persians, and
Greekes, both
whole and also
parted, about
Buda: into E-
gypt, and to the
North, and the
Iewes ar plain-
ly described the
people whom
god defendeth:
then the eyght
chapter, and al
after, he wri-
teth in Ebrew:
& hath a com-
mandement to
keepe close the
playne exposi-
tion in ch. 12.4

4 Then spake the Caldeans to the king in Syriaque:
O king, lyue for euer. Tell to thy seruantes the
dreame, and we wyll shew the interpretation.

5 And the king answered, and sayd to the Caldeans:
the thing is gone from me, yf ye wyll not make me
know my dreame, with the interpretation thereof, ye
shalbe cut in peeces, and your houses shalbe made a
dunghill.

6 But yf you shew the dreame, and the interpretation
of it, ye shall receiue of me gystes, and rewardes, and
great honour: therefore, shew me the dreame, and the
interpretation thereof.

7 They answered the seconde tyme, and sayde: let the
king tell his seruantes the dreame, and we wyll shew
the interpretation thereof.

8 Then the king answered, and sayd: of a certaintie
know I, that ye woulde buy the time: becaule you
see the thing is gone from me.

9 But yf you wyl not make knownen to me the dreame,
there is but one decree ouer you. For ye haue prepared
lying, & corrupt wordes to speake before mee, tyll the
time be changed. Therefore tell me the dreame, that I
may know if ye can shew me the interpretatio thereof.

10 Then the Caldeans answered before the king, and
sayd: there is no man vpon earth that can shewe the
thing that the king speaketh off. Vea there is neyther
King, Prince, nor Lord, that asked such thinges at
an Enchanter, or Astrologian, or Caldean.

11 Vea, the thing which the king demaundeth is rare:
and there is none other that can shew it vnto the king
except the Goddes, whose dwelling is not with flesh.

12 Herevpon the king was in anger, & great furie,
and commanded to destroy all the Sages of Babel.

13 And a decree came forth, and the Sages were
killed:

Daniel.

killed: and they sought Daniel and his felowes, that they might be killed.

14 Then Daniel stayed the counsell and edict, though Arioch the kinges Houest martial, which came forth to kill the sages of Babel.

15 He spake and sayd to Arioch the kinges officer, Why hastenest the decree from the king? Then Arioch made knowen the matter vnto Daniel.

16 So Daniel went, and prayed the king, that he would giue him time, and he would shew the king the interpretation.

17 Then Daniel went to his house, and made knowen the matter to Hananiah, Mishael, and Azariah, his felowes:

18 That they shoulde beseeche the God of heauen for grace in this secret, that Daniel & his felowes should not perish with the rest of the sages of Babel.

19 Then to Daniel in a vision by nyght was this secret reuealed. Then Daniel blessed the God of heauen.

20 Daniel spake & sayd, The name of God be prayesd for euer and euer. For wisdom and courage are his.

21 And he changeth the times and seasons: he taketh away kinges, and setteth vp kinges: he giueth wisdom to the wise, and vnderstanding to those that haue vnderstanding.

22 He discouereth the deepe and the hid thinges: he knoweth what is in the darknes, and lpyght dwelleth with him.

23 I thanke, and prayse thee, O God of my fathers, that thou hast giuen me wisdom and courage, and hast made knowen to me now the thing wherfore we prayed to thee, making knowen vnto vs the kinges matter.

Daniel.

24 Hereupon Daniel went to Arioch, whom the king had appoynted to destroy the sages of Babel: he came and sayd thus vnto him: Destroy not the sages of Babel, but bring me before the king, and I will shew the king the interpretation.

25 Then Arioch in all haste brought Daniel before the king, and thus sayd vnto him: I haue found a man of the captiues of Iudah, that will make knowne to the king the interpretation.

26 Then answered the king, and sayd vnto Daniel, whose name was Belteshazar: Art thou able to make knowne vnto me the dreame which I haue scene, and the interpretation thereof?

27 Daniel answered before the king, and sayd, The secretes which the king hath demaunded, no Sages, Astrologians, Enchanters, entrall-lookers, are able to shew vnto the king.

28 But there is a God in heauen that reuealeth secretes, and maketh knowne to the king Nebuchadnezzar what shall be * in the dayes folowing. The dreame, and the visions of thine head vpon thy bed, are thus.

29 O king, thy thoughtes on thy bed ascended, what should come hereafter, and he that reuealeth secretes, maketh knowne to thee what shall come to passe.

30 As for me, not for any wisdom that I haue, more then any other liuing, is this secret reuealed vnto me: but that the king may knowe the interpretation, and that thou mightest know the thoughtes of thine hart.

31 O king, thou beheldest, and loe, there was a huge * Image: this Image was great, and his brightnesse was excellent: it stood before thee, and was terrible to beholde,

* Or, in the end of dayes: that is, vnto Christ: as Eb. 1. 1. and so Gen. 49. Esa. 2. Ezek. 38

* In holy Daniels eyes they are foure beastes: which to prophane mens capacity god sheweth as goodly bowers.

Ths



Daniel.

- 32 This Image had his * Head of fine Golde, his * Brest and Armes of Siluer, his † Bellie and his Sides of Brasse,
- 33 His † Legges of Iron, and his Feete part of Iron, and part of Clay.
- 34 Thou beheldest tyll a Stone * was cut without handes, which smote the Image vpon his feete of Iron and Clay, and brake them in peeces.
- 35 Then was broken togeper, the Iron, the Clay, the Brasse, the Siluer, and the Golde, and became like the chaffe of a sommer barne floore, and the winde caried them away, and no place was founde for them: and the Stone that smote the Image, became a great Mountayne, and filled the whole earth.
- 36 This is the dreame: and the interpretation therof wyll we tell before the king.
- 37 O King, thou shalt be a King of Kinges: For the God of heauen giueth thee a kingdome, power, and strength, and glory.
- 38 And of all places where the chyldren of men dwell, the bestes of the fielde, the foules of the heauen, giueth he into thy handes, and maketh thee ruler ouer them all: thou art the Head of Golde.
- 39 And after thee shall arise another Kingdome, vnder thee, of Siluer: and another a thirde kingdome of Brasse, which shall rule ouer all the earth.
- 40 And the fourth kingdome shall be hard, lyke iron. For as much as iron breaketh and beateth to powder all thinges. Euen as iron bruseth all these, shall it breake, and bruse.
- 41 Whereas thou sawest the feete and tooes, part of the Potters clay, part of Iron, it shalbe a deuided kingdome: and there shalbe in it some, of the rigour

* Babel alone
70. yeeres, not
Assur.

† Medes and
Persians, two
kingdoms here
as one agaynst
the Iewes 130.
yeeres.

‡ Great Alex-
ander, with the
whole power
of Greeke
States, which
made him then
king for the
Persian warre.
Diod. book, 16.
syxe yeere.

† The Legs are
in Cha. 11, the
successours of
Alexander, in
two, the nigh-
tiest kingdōes,
Egypt and the
North the one
294. yeres.

The error of
taking in hy-
ther the Romas
is hurtful, to al
Daniels booke,
and to all chri-
stianity, and o-
ther stories, &
hath no colour
of trueth from
Daniel.

* The Stone is
the power of
Christ, weake
& base in mens
eyes, vntill they
of looke on the

the throne Dan. 7. ¶ Whom? euen the Iewes nation: but the wittie pro-
phet hydeeth that, which woulde caule them to be more hated of the heathen,

Daniel.

* In compariso
of Iuda, and in
dealing against
them, ynto An
tiochus Epi
phanes, or som
what further.

¶ In mariages
which are han
dled in cha. II.
6. & 17.

† When the
kingdomes of
the Selucides,
and the Ptol
omies are fallen,
† Iohn the Bap
tist looked to
this, and our
Lord also, say
ing, the king
dome of heaue
is come: and so
did S. Paul,

1. Tim. 1. 17.

¶ witty Daniel
telleth first,
how the last
shalbe destroy
ed, & not how
Nebuchadne
zars house first
should fall. So
he dealeth in
Chap. 7. verse
II. & 12.

* This was a
bout two yeres
afore the cap
tivity of Iech
onias: an enco
ragement for
the faythful to
go willingly to
Babylon, their

of Iron, as thou sawest Iron mixed with earthy clay.
42 As the tooes of the feete were part of iron, part of
clay: the kingdome shalbe partly * hard, and shalbe
partly brittle.

43 Also, whereas thou sawest iron mixed with earthy
clay, they shall mingle them selucs in the seede of
man: but they shall not cleave one to another, euen as
iron can not be mixed with clay.

44 And in the † dayes of these kinges, shall the God of
† heauen set vp a kingdome, which shall neuer be cor
rupted: and the kingdome shall not be giuen to an o
ther people: but it shall breake and finishe all these
kingdomes: and it shall stande for euer.

45 Whereas thou sawest that the Stone was cut
out of the Mountaine without handes, and that it
broke in peeces the Iron, the Brasse, the Clay, & the
Siluer, and the Gold, the great God maketh knowne
to the king, what shall come to passe hereafter. Thus
the dreame is true, & the interpretation thereof is sure.

46 Then the king Nebuchadnezzar fell vpon his face,
and worshipped Daniel, and commaunded to offer
oblation and sweete odours vnto him.

47 The king spake vnto Daniel, and sayd, Of trueth
your God is the God of Goddes, and the Lord of
kinges, and the reuealer of secretes, seeing thou coul
dest open this secrete.

48 So the king made * Daniel a great man, and gaue
vnto him many great gyftes: he made him gouernour
ouer the whole prouince of Babel, and high Chaun
celour ouer all the sages of Babel.

49 Then Daniel prayed the king, and he set Shadrach,
Meslach and Abednego, ouer the charge of the Pro
uince of Babel: & Daniel was in the gate of the king.
their owne nobles being so aduanced there.

Chap.

Daniel.

CHAP. 3.

The king hauing dreamed of the Image, soone after maketh an Image of golde. wherein the idolatrie of Babel is confuted by Daniels aduanced felowes, the angell of God accompanying them in the fyre: and the king by decree confirming the honour of their God.

- 1 **N**ebuchadnezar the king * made an Image of Golde: whose height was sixtie cubites, his breadth sixe cubites. He set it vp in the playne of Dura, in the prouince of Babel.
- 2 And Nebuchadnezar the king sent to assemble the * Princes, Dukes and Lordes, Judges, Receauers, Counsellers, Shyppes, & all the officers of the Prouince, to come to the dedication of the Image which Nebuchadnezar the king set vp.
- 3 Then assembled the Princes, Dukes & Lordes, Judges, Receauers, Counsellers, Shyppes, and all the officers of the Prouince, vnto the dedication of the Image which Nebuchadnezar the king set vp: and they stode before the Image which Nebuchadnezar set vp.
- 4 And an Herald cryed aloud: To you it is spoken, O people, nations, and tongues.
- 5 At what tyme ye heare the sounde of the Cornet, Trumpet, Harpe, Sackbut, Psaltery, Dulcimer, and all instrumentes of musicke, fall-downe and worshyp the Image of golde, that Nebuchadnezar the king set vp.
- 6 And who so euer falleth not downe & worshyppe, the same houre he shalbe cast into the middes of a fur-

*Y.W. 3408

* Chaldy officers must be tearmed of vs after ours, next theirs in vse & notation.

Daniel.

nace of burnyng fyre.

7 Hereupon at the same time, when al the people heard the sound of the Cornet, Trumpet, Harpe, Sackbut, Psalterie, and al instrumentes of musicke, al people, nations, and tongues fell-downe and worshypped the Image of golde which Nebuchadnezar the king set vp:

8 Hereupon at the same tyme came certayne Chaldeans, and made their accusations against the Jewes.

9 They spake, and sayd to Nebuchadnezar the king, O king lyue for ever.

10 Thou, O king, hast made a decree, that euery man that heareth the sounde of the Cornet, Trumpet, Harpe, Sackbut, Psalterie and Dulcimer, and all instrumentes of musicke, shall fall-downe and worshyp the Image of golde.

11 And who so ever falleth not downe, and worshypeth, that he should be cast into the middes of the furnace of burning fyre.

12 There are certayne Jewes, whom thou hast set ouer the charge of the Prouince of Babel, Shadrach, Meshach, and Abednego: these men O king, nothing regard thy decree: thy gods they serue not, nor worshyp the Image of golde which thou hast set vp.

13 Then Nebuchadnezar in wyath and choller commaunded to bring Shadrach, Meshach, & Abednego. Then those men were brought before the king.

14 Nebuchadnezar spake, and sayd vnto them. Is it of purpose Shadrach, Meshach and Abednego? Will not you serue my gods? and, will not you worshyp the Image of golde which I haue set vp?

15 Now, if ye be ready, that at what time ye heare the sounde of the Cornet, Trumpet, Harpe, Sackbut, Psalterie and Dulcimer, and all instrumentes of musick

Seeing onely the captiued with Daniel are accused, we may know that this was afore Iechonias captiuitie, some yeere or two about Nebuchadnezars seasonth yeere.

Daniel. *in C*

Ucke, ye fall-downe and worshyp the Image that I haue made*: And yf ye worshyp not, the same houre ye shalbe cast into the middes of the furnace of burning fyre. And what God is he that can saue you from my handes?

* The vnperfect speech argueth his heate

16 Shadrach, Melhach, and Abednego, answered, and sayd to the king: Nebuchadnezar, we want not an answer for thee concerning this matter.

17 Beholde, our God whom we serue, is able to saue vs from the furnace of burning fyre: and from thy hand O king, he wyll saue:

18 But yf not: be it knowne to thee O king, that we wyll not serue thy Gods, nor worshyp the Image of golde which thou hast set vp.

19 Then Nebuchadnezar was full of choler, and the image of his face was changed agaynst Shadrach, Melhach, and Abednego. He spake, and commanded to heate the Furnace one seauen-folde more then it was wont to be heat.

20 And he commanded certaine valient men of his armie, to binde Shadrach, Melhach, and Abednego, to cast them into the middes of the furnace of burning fyre.

21 Thenthoſe men were bounde in their coates, their hosen, and their cloakes, & their other garmentes, and cast into the middes of the furnace of burning fyre.

22 Hereupon, by reason that the kinges commandement byged haste, and the furnace was heat exceedingly, those men which tooke vp Shadrach, Melhach, and Abednego, them the flame of the fyre kille.

23 And these thre men, Shadrach, Melhach, and Abednego, fell bounde into the middes of the furnace of burning fyre.

24 Then Nebuchadnezar the king was astonied, and

Daniel.

rose vp in hast: He spake, and sayd to his rulers: Did not we cast thre men bounde into the middes of the fyre? They answered and sayd to the king: True, O king.

25 He spake & said, Ho, I see foure men loose, walking in the middes of the fyre, and they haue no hurt: and the forme of the fourth is lyke * the sonne of God.

26 Then approached Nebuchadnezar vnto the mouth of the furnace of burning fyre. He spake and sayd: Shadrach, Meshach, and Abednego, the seruantes of the high God, come-footh, come. Then Shadrach, Meshach, and Abednego, came footh from the middes of the fyre.

27 And the Princes, Dukes, and Lordes, and the Kinges rulers, came togeather, to see these men, because the fyre had no power ouer their bodyes, and no hayre of their head was burnt: neyther were their clothes changed, nor any smel of fyre came vpon them.

28 Nebuchadnezar spake and sayde, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel and saued his seruantes, that trusted in him, and changed the kinges commandement, and peelded their bodyes, rather then they woulde serue and worshyp any God, saue their owne God.

29 * And I make a decree, that euery people, nation, and language, which speaketh amisse of the God of Shadrach, Meshach, and Abednego, shalbe cut in peeces, and their houses shalbe made a dung-hill: because there is not any other God, which can deliuer in this sort.

30 Then the king advanced Shadrach, Meshach, and Abednego, in the prouince of Babel.

The storie of the Kinges, Ieremie, and Ezekiel, will shew about 28. yeeres after done betwixt this and the matters of the next Chapter.

*The doubtful wordes in the Heathens spech haue been wel taken of the ancient, as they best myght meane.

* Yet wicked Ioakim would not cease to deale amysse in Iudah, vntyl he was buried as an Asse, and had his carcase made as dung, being cast away vnburi-
Ier. 22. & 36.

Daniel.

CHAP. 4.

The Golden beed imputeth his victories, not to the God of heauen, but to himselfe, and his God, vntill he had been madd seauen yeeres: then he proclaymeth Gods power ouer all the worlde.

- 1 **N**ebuchadnezar king † vnto all the people, nations, and languages, that dwell in all the earth, peace be multiplyed vnto you.
- 2 I thought it good to shew the signes and wonders that the high God hath wrought towardes mee.
- 3 His signes how great be they, and his wonders how mighty are they: his kingdome is an euerlasting kingdome, and his power from generation to generation.
- 4 I * Nebuchadnezar being at rest in mine house, and flooyding in my palace.
- 5 I sawe a dreame, which made me affrayde: and the conceytes vpon my bed, and the visions of myne head troubled me.
- 6 Then I made a decree to bring all the Sages of Babel before me, that they myght make knowne vnto me the interpretation of the dreame.
- 7 Then came the Enchanters, the Astrologians, the Chaldeans, and the entrall-lookers: and I tolde the dreame before them, but they could not make knowne to me the interpretation thereof.
- 8 And at the last came before me Daniel, whose name was Belteshazar (according to the name of my † God) who hath the spirite of the holy goddes in him: and before him I tolde the dreame.

†.Y.W. 3443.

* The common distinction of the chapter here agreed not with the argument, wherefore I left it.

The chastisement of the Idolatrons king.

* He had not conquered Egypt vntil after 27. of Iechonias, or his owne 34 Ezek 30. Wherefore this vision should be about his 36. Y. And this proclamation about an yeere or two before his death, at 45. Y. reigne, 8. yeeres after the vision.

†.Y.W. 3435.

† This place argueth that he forsooke not wholly his Idolatry.

Daniel

9 O Belteshazar, Prouost of the Enchanters, of whom I know, that thou hast the spirit of the holy goddes, and no secreete is hard to thee, tell the visions of my dreame that I haue seene: I meane the interpretation thereof.

10 Thus were the billions of my head vpon my bed: I beheldoe, and loe: there was a Tree in the middes of the Earth, and his height was great.

11. The Tree was great and strong, and his height reached to the heavens, and his boughs to the ends of all the earth.

12 His leaues were fayre, and his fruite much, and in
it was meate for all: vnder it were shadowed the
beastes of the feilde, and in his branches dwelt the
fowles of the heauen, and from it was fed all flesh.

13 I beheld in the visions of my head upon my bed,
and lo, a watcher, and an holy one came downe from
heauen:

34 He cryed aloud, and sayde thus: Cut downe the
Tree, and croppes of his branches, shake of his leaues,
and scatter his fruite. Let the beastes flee from vnder
it, and the foules from his branches.

15 But leave the stumpe of his rootes in the earth,
and that in a bande of Iron and Brasse in the tender
grasse of the sceloe, and let it be twet with the dewe
of heauen, and let his portion be with the beastes in
the grasse of the earth.

16 Let his hart be changed from mans, & let a beastes
hart be geuen to him : and let * seauen seasons passe
ouer him.

17. By the decree of the matchers is this matter, & according to the mooves of the holy ones is this petition: to the intent that the Iyung may know, that the most high ruleth over the kingdome of men, and geueth

abolition
ment of the
the child-
little
unhappy
with the ex-
imagined
the chapter
definition of
The common
T. V. 3443

The program
 runs about a
 year or two
 and is
 designed to
 provide a
 general
 education
 for the
 students
 who are
 not
 going to
 college.

As Salomons
Temple, that
seven yeeres
worke of ma-
ny thousandes,
was by him de-
stroyed,

Babel is a tree Dan: 4. as before Asur had bene Ezg: 32



Nabucadnezar drive from his Kingdom: living
with beastes .7. years restored to his honour. da. 4

Daniel.

- geueth it to whom he wyl: and setteth ouer it the
most abiect among men.
- 18 This dreame I king Nebuchadnezar haue scene:
therefoze O Belteshasar, tel the interpretation therof,
for as much as all the Sages in my kingdome are
not able to shew me the interpretation. But thou art
able: for the spirite of the holy Gods is in thee.
- 19 Then Daniel, whose name was Belteshasar, was
affonted for an houre, & his thoughtes trouble hym.
The king spake, and sayd. Belteshasar, Let neyther
the dreame, nor the interpretation therof trouble thee.
Belteshasar answered and sayd: My Lord, the dreame
be to them that hate thee, and the interpretation ther-
of to thine enemies.
- 20 The Tree that thou sawest, which grew and got
hardnesse, whose height reached vnto the heauen, and
his shew through all the earth:
- 21 Whose leaues were sayre, and his fruite pulch, and
in which was meate for all beastes which the beastes
of the feld do eat: and in the branches thereof, the
fowles of the heauen kept.
- 22 Thou art it O King, who art great and strong: for
thy greatnes is growen, and reacheth vnto heauen,
and thy power to the end of the earth.
- 23 And wheras the king saw a chacher, & an holy
one, that came downe from heauen, and sayd: Cut
downe the Tree, & destroy it: so leave the shewe of
his rootes in the earth, & that, in a bande of Iron and
brasse in the ground of the feld: & let it be wet with
the dew of heauen: and let his position be with the
beastes of the feld: & let it be a lesson & a punishment:
- 24 This is the interpretation, O King, and the decree
of the most high, which is come vpon my Lord the
king:

That

Daniel.

25 That they shall dynt thee from men, and thy dwelling shall be with the beastes of the felde: they shall make thee eat grasse as the Oxen, and thou shalt be met with the deawes of heauen, and seauen seasons shall passe ouer thee, tyll thou know, that the most high ruleth ouer the kingdome of men: and geueth it to whom he wyl.

26 And wher as they commanded to leaue the stumpe of the rootes of the tree: thy kingdome shall remayne vnto thee: after thou shalt know that the Heauens rule.

27 Therefore O King, let my counsell seeme good to thee, and breake off thy synnes by righteousnes, and thy iniquity by pittying the oppressed: for so there may be a continuance of thy rest.

28 All came vpon the king Nebuchadnezar.

29 At the ende of twelue monethes he walked in the royall palace of Babel.

30 The King spake, and sayd, Is not this Babel the great, that I haue built for the house of the kingdome, by the strength of my power, and for the honour of my maiestie.

31 While the speech was in the Kinges mouth, a voyce from heauen fell saying: O King Nebuchadnezar, so thou hast spoken: Thy kingdome is departed from thee.

32 And from men shall they dynt thee: and with the beastes of the felde shall thy dwelling be: they shall make thee to eat grasse as the Oxen, and seauen seasons shall passe ouer thee: tyll thou know, that the most high ruleth ouer the kingdome of men, and geueth it to whom he wyl.

33 The same houre, was the thing fulfilled vpon Nebuchadnezar, and he was dynt from men, and did eat

Daniel C

like grasse as the Dren: and his body was like unto
the dew of heauen, with all his haples greke lyke the
eagles, and his nayles lyke the byrdes.

34 And at the ende of the dayes, I Nebuchadnezar
did lye by myne eyes to heauen; & my wit was resto-
red vnto me, and I blessed the most high, and I pray-
sed and honoured him that dyeth for euer: whose
power is a power euerlastyng, and his kingdome
from generation to generation.

35 And all the dwellers on the earth are reckoned
nothyng: and accordyng to his wyll he worketh in
the army of heauen, and in the dwellers on the earth:
and there is none that can stay his hand, or say vnto
him, What doest thou?

36 At the same tyme, my witt was restored vnto me,
and I returned to the honour of my kingdome, and
my brightnes was restored vnto mee: and my ru-
lers and my nobles sought vnto me: and I was esta-
blished in my kingdome, and greater magnificence
was augmented towards mee.

37 Now I Nebuchadnezar prayse, and extoll, and
honour, the King of heauen, whose workes are all
trueth, and his pathes iudgement. And those that
walke in pride, he is able to abase.

We recorde no further matter of Nebuchadnezar. If we com-
pare his times with Iechoniahs captiuitie, we shall finde it as
his proclamation time about 35. yeeres: Since Iechoniah,
Mardochai, and Ezekiel, were captiued, and about two yeeres
more he lyued. For 2. king. 25, 27. In the yeauen and
thirtieth yeere after Iehoiachin king of Iudah was caried
away, in the twelfth moneth, and the seuen and twen-
tieth day of the moneth, Enil-merodach king of Babel
in the yeere that he began to reigne, did lyft vp the
head

* Chaldy:
strike backe.

* Chald. ziu.
cha. 2. 31. in
the Image. The
same terme is
here most fit to
expounds the
other: what
was meant by
the brightnesse
of the Image.

Daniel. C

head of Iehoiachin king of Iudah out of the prison, and
spake kindly to hym, and set his throne about the
throne of the kinges that were with hym in Babel, and
changed his prison garmentes: and he did continually
eate bread before him, all the dayes of his lyfe. And
his portion was a continuall portion geuen him by the
king, euery day a certayne, all the dayes of his life.
Now add unto the seauen and thirtie yeeres of Iechoniahs
imprisonment the seauen of Nebuchadnezzars, and part of
his eight past before Iechoniah was caried to Babel, and he
shalbe founde to reigne full 44. yeeres, and somewhat of the
fourtiesse. And thus fourtyfive yeeres of seueritie, being spent,
twentie five remayne: Those we must giue to Euilmerodach
the sonne of Nebuchadnezzar, and to his sonne Belshazar.
Touching the particuler yeeres of eyther of them, the holy
Ghost was not to recorde them, as he recorded not Nebuchad-
nezzars, but by Iudahs Chronicles: and the visions which
Daniel saw in the first of Belshazar in the seuenth Chapter:
of Babels fall, and in the eight of the Persians fall in the third
of Belshazar, both in time goe afore this next Chapter: whose
storie the Iewes referre to Belshazars thirde: because no new
matter since his thirde is recorded. And thus, about seauen
and twentie yeeres are past over in silence: the storie whereof
belonged not to Daniels works: For the coming up, Ido-
latric, chastisement, or the beating to dust of the Kingdomes
that oppresse Iudah. Therefore he past them over, to come
vnto the ruine of the Golden-beast: and displaceth the two
Visions, that of Cha. 7. and of Cha. 8. because he woulde ioyne
together Babels stories, and such as depende vpon them,
without interruption.

Daniel.

CHAP. 5.

The fall of Babel, in the dayes of Nebuchadnezzar's sonnes
sonne upon a feast idolatrous, sacrilegious, riotous; with
horrible amazement at the sight of the hand from God,
writing **MENE, MENE.**

1 **B**elshazar the king made a *great Feast to his
nobles, a thousande: and drank wine before
the thousande.

2 Belshazar commanded for taste of wine, to
bring the golden and silver vessels which his father
Nebuchadnezzar tooke from the Temple in Ierusa-
lem; that the King, and his nobles, his wives, and
his Concubines, myghte drinke in them.

3 Then were brought the golden vessels that were
taken from the Temple of the Lordes house in Ie-
rusalem, and the King, and his nobles, his wives,
and his Concubines, drank in them.

4 They drank wine, and praised the Gods of Gold,
and of Silver, of Brass, of Iron, of Wood, and of
Stone.

5 At the same houre came forth fingers of a mans
hand, and wrote over against the Candlesticke upon
the playster of the wall of the kinges Pallace. And
the king saw the peece of the hand that wrote.

6 Then the kinges countenance was changed, and his
thoughtes troubled him, and the ioyntes of his loynes
were loosed, and his knees knocked one the other.

7 The King cryed aloud, that they should bring the
Astrologians, Chaldeans, and Enchab-lookers. The
King spake, and sayd to the Wages of Babel: Who-
soever can read this writing, and shew me the inter-

E 2

* In the first Y.
of his reigne,
Daniel seeing
God the enemy
of the wicked,
iudging him
unto fire, tear-
meth him Bel-
Esh-zar: trans-
posing closely
one letter, to
the joy of the
Hebrewes: for
that name is:
Bel is made a
syne by (God)
the name. The
Greekes call
him Bel-sha-
zar: Because the
Chaldeans most
commonly lyf-
ped, vying TH,
for SH, as Tha-
loth for Sha-
loth: that is,
Three Dā. 7. 5.
And Aturia in
Strabo geog. 16
and Atyria in
Xiphilin in
Traian, is part
of Assyria. Sig-
maturned into
Tau, by the
Barbarians, as
Xiphil, noteth.

me

Daniel. C

metation thereof, shall weare Purple, and a Chaîne of golde about his necke, and shall rule the thirde in the kingdome.

8 Then came all the kinges Sages, but they coulde not reade the writing, and make knowne to the king the interpretation of it.

9 Then was the king Belshazar greatly troubled, and his countenance was changed in him, and his Nobles were moved.

10 The Queene by reason of the kinges wordes and his Nobles, came into the banquet house. The

Queene spake, and sayd. O King, live for ever:

Let not this trouble thee, and let not thy

countenance be changed.

11 There is a man in the kingdome; in whom is the

spirite of the holy Goddes; and in the dayes of thy

father light, and skill, and wisdom, like the wise-

dom of the Goddes was founde in him: and the king

Nebuchadnezzar his father, made him y^e most of the

Enchanters, Astrologians, Chaldeans, and al-

lookers: the king thy father.

12 Because an excellent spirite, and knowledge, & skill,

the expounding of dreames, and shewing of riddles,

and dissolving of knotte things was founde in him:

13 Daniel is whom the king gave the name: Belshazar: now let Daniel be called; and he will shew

the interpretation.

14 Then was Daniel brought before the king. The

king spake, and sayd to Daniel: Art thou that Daniel,

of the children of the captivite of Iudah, whom my

father the king brought out of Iudah?

15 In deede I have heard of thee, that the spirite of

the Goddes is in thee, and that light, and skill, and

excellent wisdom, was founde in thee.

And

* This Queene might well be Nicocris, famous in Herodotus: a woman wife & politician, & Mother (by him) to the present king: who he calleth Labynit, after his grandfather Nebuchadnezzar. Belike the old mans fame continued so, that by his name they learned such as otherwise they knew not what to call them.

† When the kinges that favoured Daniel were dead, the Chaldeans were content that olde Daniel now about 90. yeres of age, was suffered to hold his name, and to waite that which they thought glorious, & he waied.

Daniel.

15 And now there hath bin brought before me Sages,
Astrologians, to reade this writing, and to make
knownen to me the interpretation of it: but they could
not shew the interpretation of the matter.

16 But I have heard of thee, that thou canst make in-
terpretations, and dissolue knotte thinges. Now if
thou canst reade the writing, and make knownen
unto me the interpretation of it, thou shalt weare
Purple, and a chayne of Golde about thy necke, and
shalt rule the churche in the kingdome.

17 Then Daniel answered, and sayd before the king,
Keepe thy gyftes to thy selfe, and geue thy rewardes
to an other. But I will reade the writing to the
king, and make knownen to him the interpretation.

18 O king, God the most high gaue a kingdome,
and greatnes, and glory, and honour to Nebuchad-
nezar thy father.

19 And for the greatnes which he gaue him, al people,
nations, and tongues, trembled and were affrayde of
him: whom he would he killed, and whom he would
he saved, and whom he would he set vp, and whom
he would he put downe.

20 But when his hart became haucie, and his spirite
was hardened in pride, he was brought downe from
his royall throne, and they tooke glory from him.

21 And he was dyuyn from the sonnes of man, and
ioyned his hart to the beastes, and had his dwelling
with wilde Asse: they made him eate grasse as the
Oxen: and his body was wet with the dew of hea-
uen, vntyl he knew that the high God ruleth ouer the
kingdome of men, and setteth on it whom he wyll.

22 And thou his sonne Belshazar, hast not humbled
thy hart, though thou knewest all this.

23 But hast lyft vp thy selfe agaynst the Lord of hea-

The Chal. &
olde Englysh,
yaue.

† Rab. Sadaias
taketh þ worde
so: & D. Chim-
chi, though by
the Greekes, &
in al the Chal-
dy paraphastes
ages it was ta-
ke for, to strike
as cha. 4. 35.

¶ Chaldy,
Enosh: the na-
mes of Adam
and Enosh are
in scripture the
name of al their
sonnes. Adam
remembred
onely in the
Church: Enosh
kept also a-
mong the faith-
lesse, that knew
not the crea-
uon: tion.

Daniel.

ueni and they haue brought the vessels of his house before thee: and thou, and thy nobles, thy wives & thy concubines, haue drunke wine in them, & haue payased Goddes of Silver and Golde, Brasse, Iron, Wood, and Stone, which see not, nor heare, nor vnderstande. But thou diddest not honour God, in whose hand thy breath standeth: and whose are all thy wayes.

24 Then the peece of an hand was sent from before him: and this Scripture written.

25 And this is the Scripture which is written, **MENE, MENE, TEKEL, U-PARSIN.**

That is, He
hath num-
bred, he hath
weighed, and
they deuide.

26 This is the interpretation of the matter: **MENE,** * God hath numbered thy kingdome, and finished it.

27 **TEKEL,** thou art weighed in the ballance, and art founde wanting.

28 **PERES,** thy kingdome is parted, and geuen to Madaj and Paras.

29 Then commaunded Belshazar, and they cloathed Daniel with Purple, and a chaine of Golde about his necke, and made a proclamation concerning him, that he shoulde beare rule the chiefe in the kingdome.

30 The same nyght was Belshazar king of the Chaldeans + slayne.

31 And 6 Darius + Madai receiued the kingdome, being about threescore and two yeeres olde.

* We may see many reasons why the Chaldeans could not reade this Scripture. They knew not God, so be one, and to rule mens affayres. Besides, they knew not their owne impietie: but sayd in their hart: There is no God. Wherefore they knew not who should be weighed, specially in the Ballance. And touching the Medes and Persians, now their besiegers, they little thought that they could surprise the strong Babel: and bragged, how they were victualled for 20. yeeres siege, as Xeno-

Daniel.

Xenophon recordeth. Thus the matter was hard for them. The wisdom of Daniel is rare in his commentaries: in telling first, the storie of the true God, in whom we live, mooue, and haue our being: after, of Nebuchadnezzars greatnesse, and iust fall; of worse dealing in Belsazar: and thereupon how God numbred the yeeres of his kingdome; and how the twice * telling, imported a numbring with a witnesse, and full ending of it: and whom specially God weighed: and how he maketh the partition by Madaj and Paras, who are the Parsin partners: he departeth somewhat from the wordes to cleare the matter the better. And we are to marke the liuely providence touching the families of Scripture. Babel the oldest wicked monument which was buylt, to the great ruine of all the godly Families, by Nimrod the Nephew of cursed Cham, to the great grieve of Sem and Iapheth whereupon Adams one tongue was made 70. which Babel ended the Iewes language, the first tongue, that it was common in no Kingdome after that: This kingdome is ouerthrowen by Madaj of Iapheth, and Elam of Sem: that all should here remember Noahs time, and his speach touching Iapheth and Sem. The kinges of which two Patriarkes, are presently called to the sayth, ioyned in Conquest and Empire, and proclaiming of Gods trueth ouer all the worlde: and both are taught in the heauenly Oration of Gabriel, the cleare summe of both Testamentes, from Dan. 9, 24. And touching the syllables of Paras & Peres, as Gods eye regarded the allusion: So Madai a Meater or Measurer, is more euident, and to be as well noted, but lesse needed warning, being the playner, that we might looke euen vnto Iapheths tongue, how God ruled it in the geuing of a name to his thirde sonne, Madaj.

* In MENE
MENE.

+ Xenophon had heard, how Cyrus entred Babel on a nyght, when the Chaldeans kept a great Feast: and brake into the Palace (when the Courtiers were banqueting) & kild the King.

Darius

Daniel. 111

6 Darius being 62. at the fall of Babel, which reigned 70. yeeres, falleth to be borne at the eight yeere of Nebuchadnezar, when he caried the king Iechoniah captiue, and all the Nobles, and ten thousande valiant men; and all Ierusalem, and all saving the base of the land: and had caried away all the treasure of the house of the Lord, and brake all the vessels of the Temple which king Salomon made. Then Madai, who with Elam must reuenge the cause of Iudah, had a Prince borne. Doubtlesse the wyse Iewes woulde tell the Medes of their expectation: and the King woulde better affect Iudah: I cannot see to what better purpose Daniel should tel the kinges age: then, how God provided a remede: when he strake.

*Darius Madai a searcher out, and a requiter. Ezra the learned Scribe cha. 10, 16. vseth the worde Darios, beside all ordinarie forme of grammer, for to search: iust in the letters of Darius: in searching out impietie: alluding vnto the kings name & office: & Psal. 10, 15.

† In that there were Parsian parters, not of Madai onely, but also of Elam: we must know that Cyrus king of Paras or Elam, was sold in Empire with Darius. And of that we haue expresse warrant in 2. Chr. 36, 20. where the Iewes are seruantes to the Chaldeans vntill Paras reigneth. And there Cyrus telleth that the Eternall, the God of heauen had genen him all the kingdomes of the earth. Which kingdomes, if he had gotten them by inheritance quietly, had not bin so in speciall sort sayd to be genen him. And this writing was knowne to the heathen Greekes, in whom the Persian armies are called Medes. Aesch. com. Ctes. and accordingly the 70. Translators put for the Hebrew text Paras, the terme Medes in this text 2. Chr. 36, 20. applying them selues to the prophane Grekes kinde of phrase. But Daniel here nameth Darius onely, because matter touching him onely of the two Kinges foloweth in the next Chapter, that the Reader shoulde not be troubled with any further questions touching Cyrus: Whereas yet Arrianus noteth that Cyrus was by Law worshipped as a God: No lesse then, the decree folowing here, geneth that honour to Darius. in Cha. 6.

Daniel.

CHAP. 6.

The idolatrie of Madaj and Paras, in making their Kinges Goddes, with brutish penaltie vpon the contemners: confuted by Daniel, and iudged by the Lyons, euen vnto a publique imperiall honour by decree for Daniels God. The Chaldy wherein this Chapter is written by Daniel, is mixt with Arabique: which tongue the Persians here seeme to haue much vsed.

- 1 **A**ND ^{*}Darius thought it good, to set ouer the Kingdome an hundred and twentie Princes, which should rule the whole Kingdome.
- 2 And ouer these, thre Stewardes: of whom Daniel was principall: to whom those Princes should giue accompt, that the King should haue no damage.
- 3 Than this Daniel vsed authoritie touching the Stewardes and Princes: as the spirite was excellent in him: so that the King thought to set him ouer the whole kingdome.
- 4 Than the Stewardes and Princes sought to finde occasion against Daniel, concerning the Kingdome. But they coulde not finde any occasion or fault. Because he was saythfull: that nothing amisse and faultie could be found in him.
- 5 Than those men sayd: We can not finde against this Daniel any occasion, vnlesse we finde it against him concerning the law of his God.
- 6 Than those Stewardes and Princes assembled with a stirre to the King, and thus they sayd vnto him: King Darius, lyue for euer.
- 7 All the Stewardes of the kingdome, Dukes and Princes, Rulers and Lordes, haue taken counsell, to set a Statute imperiall, and to confirme an Act: that who so euer shall seeke a petition of any God or man, for thirtie dayes, saue of thee O King, shall be cast into

^{*Y.W. 147L.}
A wonderfull yete for Babels fal, Lions humblenes, the Angels oratio, two Emperours christian Proclamations, & a generall subsidy ouer 120, nations for Iudahs returne.
^{*}Chaldy one: but in ver. 3 it is playne that principall is meant.

[†]When the originall is also our language: as 15 tymes ythen or by the, in this chap. in Daniels tonge: it is an ouersight not to markeit.

[‡]The Chaldy termes of Daniel is also Ebrew: & from psal. 2. in, Wherefore did the heathē RAGE, or keepe a stir. And doubtles Daniels spirite thought of Dauid his fathers

Daniel.

the Lyons den.

8 Now, O king, set thou the Act, and write a letter to be vncchangeable: according as the law of Madaj and Paras, is not to be altered.

9 Hereupon king Darius wrote the Letter, and Act.

10 And Daniel when he knew that the letter was written, went into his house: and his windowes being open in his chamber, towards Ierusalem three times a day he kneeled on his knees, and prayed, and gaue thanks before his God, as he did afore-time.

11 Than those men bestirred them togeather, and found Daniel making petition, and crawling grace before his God.

12 Than they came, and spake before the King, concerning the Act imperiall: Hast not thou written an Act, that every man that seeketh to any God or man, for thirtie dayes, saue to thee, O king, shalbe cast into the Lyons venne? The King answered, and sayd: The thing is true: According to the law of Madaj and Paras, which is not to be altered.

13 Than they spake, and said before the king: Daniel, * of the children of the Captiuitie of Iehude, § nothing regardeth, O king, thy decree, nor the Act which thou hast written. For, three times a day he maketh his petition.

14 Than the King, when he heard the matter, was much displeased with himselfe, and for Daniel set his hart to saue him: and till the Sunne went downe he labored to deliuer him.

15 Than those men kept a stirre with the King, and sayd to the King: Know king, that it is the law of Madaj and Paras, that no Act or Statute which the King setteth, may be changed.

16 Than the King gaue sentence: and they brought Daniel,

* Chap. 5, 13.
§ Chap. 2, 12.

Daniel.

- Daniel, and cast him into the Lyons denne. The king spake and sayd to Daniel: Thy God whom thou seruest alway, he will saue thee.
- 17 And a stone was brought, & layde upon the mouth of the denne: and the King sealed it with his Seale, & with the Seale of his Nobles: that the wil might not be changed concerning Daniel.
- 18 Than the King went vnto his Palace, and continued all nyght fasting, and would haue no musick to come befoze him: Also his sleepe fled from him.
- 19 Than the King arose in the dawning, at day breake, and went in all haste vnto the Lyons denne.
- 20 And when he approached vnto the denne, he cryed vnto Daniel with a piteous voyce. The king spake, and sayd vnto Daniel, O Daniel, the seruant of the liuing God: Thy God whom thou seruest alway, hath he been able to saue thee from the Lyons?
- 21 Than Daniel talked with the King: O King liue for euer.
- 22 Thy God sent his Angel, and shut the mouth of the Lyons, that they haue not hurt mee, because befoze him cleaernes was founde in mee: and also befoze thee, O king, I had done no hurt.
- 23 Than the King was exceeding glad for him, and commaunded to take vp Daniel out of the Lyons denne. And Daniel was taken vp out of the denne, and no hurt was found on him, because he belecued in his God.
- 24 Also by the Kinges commandement they brought those men which made the accusation against Daniel, and into the denne of the Lyons did they cast them, their children, & their wiues: and oꝛ-euer they came at the ground of the denne, the Lyons had the maistrie ouer them, and brake in peeces all their boones.

a That the wyl of none should seeke further meanes to destroy Daniel. b So Bath, the Arabiq; here, & in Mat. 21, 17. is taken. c Ienath fasting. d Ach:uan musicq; e Caun windowes Bal an hart, be Arabiq; in Daniels termes, as Aben Ezra noteth. f With a voyce not distressed as that of the king was.

Daniel.

Chap. 4, 1.

25 Then Darius the King wrote * to all people, nations, and languages, which dwell in all the earth, Peace be multiplied vnto you:

Chap. 4, 6.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare before the God of Daniel. For he is the lyuing God, and continueth for ever: And his kingdom is that which shall neuer be corrupted, and his dominion shall be vnto the ende.

Chap. 2, 44.

27 He saueth, and deliuereth, and worketh signes and wonders in heauen and in earth: who hath saued Daniel from the power of the Lyons.

28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus the Persian.

CHAP. 7.

The Kingdomes which were shewed for the capacite of Nebuchadnezar in a goodly Image, are now agayne shewed, aboue 60. yeeres after the other, to the prophet Daniel him selfe, in the formes of foure Beastes. And whereas their worldly destruction, was likened to chaffe carried away by the wind: now their eternal punishment is expressed by fire. And the Stone afore cut from the Mountayne, is here the Sonne of Man, honored with the throne of the eternall Father.

* Daniel transposeth the name. letter, Aleph in the kinges name, geuing him closely a notation fit for the vision. Bel-shazar, is: Bel is he that stoueth tryeth. But this name is: Bel on fire by the name (God) as I touched it afore. The Massorites note the diuersitie of the writing vpo Dan. 5 and translators shold not omit that.

1 In the first yeere of * Bel-Eshe-zar king of Babel, Daniel saw a dreame, and visions of his head vpon his bed. Then he wrote the dreame: euen the head of the matters he declared.

2 Daniel spake, and sayd, I saw in my vision by night, and lo, the foure windes of the heauen did striue vpon the great Sea.

And



Daniel.

- 3 And foure great Beastes came by from the Sea,
* one diuers from an other.
- 4 The first was like a 1. Lyon, & had Eagles winges.
I behelde til his winges were pluckt off, by which he
mounted aboue y^e earth, and he was forced to stand on
the feete as a man: and a mans hart was geuen him.
- 5 And lo, an other Beast, the second, was like a Beare:
which erected one 2. gouernement, and had 3 three
ribbes in his mouth betwixt his teeth: and thus they
sayd * vnto it: Arise, and eate much flesh.
- 6 After this I behelde, and loe, there was an other
like 3. a Leopard: which had foure winges of a birde
vpon his backe. And that Beast had foure heades.
Also, dominion was geuen vnto it.
- 7 After this I behelde in visions by nyght, and loe,
the 4. fourth Beast was exceeding fearefull, terrible
and hard: as hauing great iron teeth. It deuoured
and brake in peeces, and stamped the residue vnder
his feete: and it was vnlke all the beastes which
were before it: and it had ten hornes.
- 8 As I considered the hornes, loe, the last & horn came
vp, a litle one, amongst them: & three former || hornes
were pluckt away before it. And loe, eyes like the
eyes of a man were in that horn: and a mouth spea-
king presumptuous thinges.
- 9 I behelde till * Thrones were set vp: and the Anci-
ent of dayes sate. His garment was white as Snow,
& the heare of his head like y^e pure Wooll. His throne

¶ 3

was

* For Babel de-
stroyed Iudahs
kingdome.

Paras meant
once to haue
destroyed the
whole natio in
one day. Alex-
ander required
Iudah to take
the date from
his conquestes,
& to name the
Priestes sonnes
Alexanders, all
borne in one
yeere: & meant
to haue been a
God. The Se-
leucidæ meant
to haue altered
all Iudahs reli-
gion: & to de-
uoure y^e whole
wealth of the
nation.

1. The golden
head, and the
great tree: the
power of Babel
2. Chaldy, Shetar:

which terme, is
a gouernment
styl: and neuer
(as I finde) for
a tide, Mada) &

Paras, 3. armes
in one breast,
now set vp a
ioynt gouern-
ment,

& or, costes.

- ¶ Three costes of the worlde, from the east, which afore it helde: West, North,
South, as it is tolde chap. 8, 4. * Esay. 21. Vp Elam, ascende Mada).
3. Alexander the great and Grace for the first partition, that was brought vnto
foure: Perdicas or Antigonus, Ptolemy, Seleucus, and Lyfimachus.
4. The Seleucidæ, & Lagidæ: the two legges & Antiochus Epiphanes. || Kinges.
- ¶ Antiochus Epiphanes was not right heire, but as a priuate man: & as a friend to
the kinges, whom by much policie he defeated. * One for God, the other for
(Ben) Dauid: as R. Akibah confesseth in the Talmud Sanadrin in Dine Mam-
monoth, page. 38. b.

Daniel. C

‡ As in the Images ruine he began with the legges first, and not with the head that first perished: so here first he speaketh of the last, for ‡ false-tye of his owne nation, that the Chaldeans should pike no quarrel for this vision.

§ The Iewes graunt Christ to be here so termed: and yf we had not decayed them by missing of reconciling. 3. Mathew & S. Luke, by forging a generall fourth Monarchie, and by a false chronicle: refusing the playnnes of Daniel chap. 9, 24. by allykenhood they wold long ago haue come to the Fayth.

* The incarnation of our Lord, & coming into the world in the yeere 3927.

§ When our Lord continually tearmeth him selfe the Sonne of Man in the foure Euangelistes, he most graciously calleth vs to weigh this text.

§ Our Lord h^{is} ascent. 6. at 490 after Daniels yeere of praying for returne: Y. W. 3965. subdueth thence three yeeres & an halfe for our Lord his preaching: by Dan. 9, 24. and full 29. yeeres for his age by the Law in Num. 4. 3. for 30. yeeres of age to do worke in the Tabernacle: as S. Luke noteth his age: and you may see how Daniel knew when our Lord should be borne. After Babels fall yeeres 457.

† The conclusion of our Lordes prayer, most heauenly calleth into our myndes this speech and teacheth of the king, of eternitie the vncorruptable: which ioyneth Iewes and Gentiles in one kingdome.

¶ The proper meanyng.

was flames of fire: the wheelles of it, a burning fire.

10 A streame of fire issued & came forth from before him: a thousand thousandes ministered vnto him: and a million of millions stood before him. Judgement was seated, and the bookes were opened.

11 I behelde then, for the voyce of the presumptuous wordes which the horne spake: I behelde, vntill the beast was slayne, and his body destroyed, and geuen to be burnt in the fire.

12 ‡ Now the rest of the Beastes, they had had their dominion taken away: as space in lyfe was geuen them, for a time and a season.

13 I behelde in the visions by myght, and loe, in the cloudes of ‡ heaucens* came one like the SONNE OF MAN. Afterwardes he went to the ancient of dayes: and before him they brought him.

14 And to him was geuen power, and glory, and kingdome: that all people, nations, and tongues, should serue him. His power is a power eternall, which can not alter: and his kingdome is that which shall neuer be corrupted.

15 I Daniel felt my spirite perced within my body, and the visions of my head troubled me.

16 I appoched vnto one of the wayters, & sought from him the truth of all this: and he spake vnto me, and made me know the interpretation of the matters.

These

Daniel.

17 These great Beastes which are foure, are foure
Kinges, arising from the earth.

18 But the Sainctes of the highest shall take
the kingdome, & and holde a kingdome for ever,
yea for ever and ever.

19 Then, I desired the trueth, concerning the fourth
beast: which was vnylike to them all, exceeding
fearefull: whose teeth were of iron, and his nayles
of Steele: which did eate, and brake to peeces, & stam-
ped the residue vnder his feete.

20 Also, concerning the ten hornes that were in his
head: and concerning the last which came vp: before
which, three fell. And that was the horne which had
those eyes, and the mouth speaking presumptuous
things, and his looke was stouter then his felowes.

a They are sa-
uage beastes in
consideratio of
theyr dealing
agaynst the fa-
milies of our
Lords ances-
tours the house
of Zorobabel,
& the nation
that shold haue
their kinges
from it.

b He speaketh
p terme kinges
rather the king
dome, that the
next verse short
in the Chaldy,
shoulde not be
mistaken, and

I be: p none shoulde

thinke of foure kinges to hold a kingdome for ever, yea for ever and ever. He was
to speake short: as wylling to hyde his mynde from sauage heathen.

* Theyr arising, what it meaneth, it may be gathered by the next verse: arising
ouer the kingdomes of the sainctes, and withholding it.

* The house of Zorobabel, Abiud, Rhesa, and the godly of theyr nation.

* Highest is in the plurall number: in the Chaldy for the singular, as Aben Ezra
noteth. We may be sure that it is spoken so, to teach vs of the diuine persons: as
Abraham speaketh Gen. 20, 13. and Dauid 1 Sam. 7, 22. Here it was fit, in a
distinct vision of the sonne, and the father, as thrones are plurall. vers 9.

f The translation ysed in our Churches is singular in this poynt: and the Geneua
can not stand with colour of diuinity, reason, or with the termes: For ever & ever.

* The house of Zorobabel, who shoulde haue inherited the kingdome of Iudah:
hath in lieu of that, the cheefest glory that can be geuen, to be pronounced saued
for ever, before they were many of them borne. Theyr names haue notation
fitted byther, Zoro-Babel, fanne Babel, that the Golden head (as the rest of the
Image) became lyke chaffe. Dan. 2, 35. So these names are: agaynst the Persians.
Abi-hud. My father oweth the glory. Eliakim, God is he that setteth: &c. All
styll had relation vnto this text: and so we may see what a stately Vlam or
Porch the Genealogy maketh, before the temple of the New Testament: and a
goodly commentary vpon this place.

* Partly vnylike, because two kinges, Syria and Egypt, both claymed ryght ouer
Iudah, since the dayes of Seleucus Nicator, and Ptolemy Lagi, and made conti-
nuall warres for it: but vnylike also in cruell spoylving, and hatred of relygion:
which Babel, Madaj, & Alexander, more fauoured.

* Of the kinges Seleucidae & Lagidae, which greatly troubled the kingdome wher the
house of Zorobabel shoulde haue reigned, to the glory & comfort of all the worlde.

Daniel.

a Iudah.
 c Antiochus Epiphanes, who defeated his brother Seleucus his brother's sonne, & the sonne of his sister Queene of Egypt.
 d Daniel cha. 8 & 11, enlargeth this: of the vilenes of Antiochus Epiphanes, & further of his endeavour to haue abrogated the Iewes religio.
 e Sabbathes, Passeouer, Pentecost, Expiation day, the feast of Tabernacles, new Moones, the seuenth yeres rest, & such.
 f All Moses ceremonies.
 g A tyme, here is a yere: tymes, two yere: and halfe a tyme, halfe a yere.
 h About 150. yere before our Lords birth are spent in this wastying, to the vttermost of Syria & Egypt, where warres among them selues & the Machabees, & most of all the Romans, consumed the: which long destructiōs are handled in Ezekiel 38. & 39.
 i Saluation cometh from the Iewes.

- 21 I behelde, and the hoire made battayle against the Sainctes: and preuayled ouer them,
 22 Untyll the ancient of dayes came, and iudgement was geuen to the Sainctes of the most high: and the time appoched that the sainctes should holde the kingdome.
 23 Thus he sayd: The fourth beast shalbe the fourth kingdome in the lande: which shalbe vnlpyke to all the kingdomes, and shall deuoure the whole lande, and shall treade it downe, and shall bryake it in peeces.
 24 And ten hornes from the kingdome, are ten kinges that shall arise: and the last shall arise in the ende of them, and he shalbe vnlke the former, and shall put downe three kinges.
 25 And he shall speake wordes against the most High, and consume the Sainctes of the most High, and thinke to alter the tymes and Law: and they shalbe geuen into his hand: for a time, and tymes, and halfe a time.
 26 And iudgement shalbe seated: & they shal take away his kingdome, to wast & to destroy it, vnto the ende.
 27 And the kingdome, and the power, and the greatnesse of the kingdomes vnder all the heauens shalbe geuen to the people of the sainctes of the most high. His kingdome is an euerlasting kingdome: and all dominions shall serue and obey him.
 28 Hitherto reacheth the ende of the matter. I Daniel was greatly troubled in my thoughtes, & my brightnes was changed in me: & I kept the matter in my hart.

Here ende the visions of Daniel: which the Prophet penned in the tongue known ouer the East and South: wherein the Iewes are not descried playnely to be the people for whom God plagueth the kingdomes: and the Heathen might be drawen to thinke somewhat better of the God of heauen.

Here endeth the visions of Daniel: which the Prophet penned in the tongue known ouer the East and South: wherein the Iewes are not descried playnely to be the people for whom God plagueth the kingdomes: and the Heathen might be drawen to thinke somewhat better of the God of heauen.

Vpon this al the new Testament goeth, & Paul to Timothe speaketh, when he checketh the Iewes, not knowyng whereof they spake, & advanced the Gospel, and prayse of the king eternal, vncorrupt, vnuisible, God only wyse. Also the Reuelation, after the destruction of Ierusalem, is a heauenly commentarie vpon this part.

Of the Visions penned in the Iewes proper language.

Hence, unto the end of Daniel, the visions are penned in the language spoken onely in Daniels owne nation. Moreover the speeches be full of artificiall rearmes, known onely to the Iewes: and some neuer spoken afore: yet by their composition easie. This was needefull to be done. For the Persians would hate the Iewes, yf the prophecie of their fall by the Greekes, had been published in the tongue known ouer the East. Also, the Greekes would haue ragged much more; yf their shame had been written in a common language. And none could abide the Iewes to claime onely to be the nation onely good: or yet to be capable of heauenty matters, to be so familiarly tolde, as Daniel had taught them. Therefore he was not to giue such pearles to Hogges: but to write them in the holy tongue: which the Heathen studied not.

Close phrases, vsed in chap. 8.

To saue the Iewes from hatred & danger, these close phrases Daniel vseth. For the Sonne of God, The Prince of princes. Vers. 25. And Palmony, The wonderful numberer: a rearme easie by composition, and by the matter, proper to God: but neuer vsed, saue verse 23. And Prince of the armie, called Michael, from chap. 10. and 12. So Aben Ezra calleth him Michael. The Angels name is, An holy one. And a peculiar name: Gabriel, a man of the mightie: meaning God. Fro these visions, the Hebrewes note in Ierusalem y Ros hasanah: that their Fathers brought Angels names with them from Babel. The Iewes are called the Armie of heauen, the Starres, the Armie, and Holy people. Their religion, the Trueth: their Temple, the Sanctuarie, and the Holy. Antiochus dealyng against them, the treading of the Sanctuarie and Armie vnder foote. Iudea is called Tzeby, as in Ezekiel chap. 20. an ornament, or Roe, of all landes: and so in Dan. cha. 11, 16, & 41, & 45. Therefore I holde it best, to haue it a proper name to Iudea. Some equi-

Perek. 1.
page. 56.
col. 4.

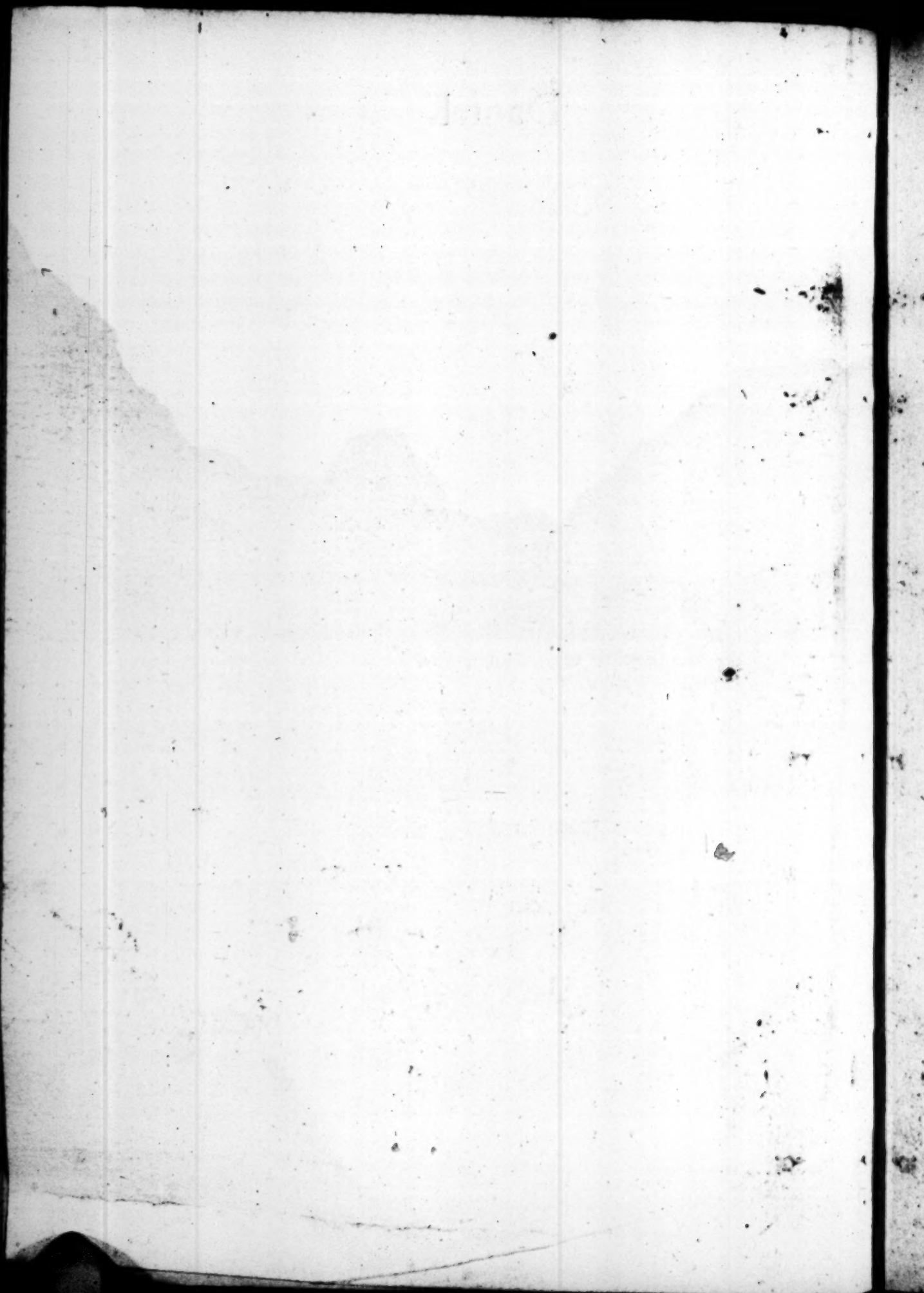
* vers. 23.

cations touching Gods enemies, were to be * spoken in tearmes doubtfull, to the vnbrewed, as when the Angel calleth the King, whom the Machabees storie sheweth to be the worst that euer the earth had borne: a King hard faced, and minding hid thinges: that is in deede, impudent, and practising most unhumane dealinges against women and chyl- dren: and prophanneſſe against God, & all religion, Atheneus further setteth foorth Antiochus Epiphanes. The vnheddy might take the wordes: For fierce of countenance, and vnderstanding darke sentences: For in deede the wordes will abide both. But the wittie Daniel woulde maruell, that any should misse, to giue to an enemy of Gods people, the worst that could be, those attributes which best agreed with his whole dealings, spoken in ver. 10, 11, 12, & 14. And thus for this Chapter, and the other, we are to weigh Gods counsell, why they are unlike the other visions, in Ebrew, spoken closely to the Iewes: and also, why God commaundeth to close some of them, as here verse. 26.

* And almost the fourth, as Ralbag noteth

A lile must be spoken of the euening morning 2300. as touching the story. Thus Abraham Aben ezra expoundeth it. I think this the plaine meaning of it: that sixe yeeres and certaine monthes Israel continued in the dayes of Antiochus in great affliction. And so it is written in the Greeke storie. And beholde this number is of meere dayes: and the sense: Two thousand and three hundredeth morninges, or dayes. And they make sixe yeeres of the Sunne yeeres, and three * full monethes. And they are dayes after the Moones yeere neare sixe yeeres and an halfe. Therefore the Angel sayd: And the vision of the euening & the morning is true: he meaneth, that so it is properly. This much Aben ezra confesserh: which confession of his, will checke all the Iewes further errours, for the fourth kingdome. Likewise Ralbag holdeth the rest of the speach to be of Antiochus that tormented the Iewes. This must be againe touched, with the phrase, the last ende of wrath. vers. 19. that the Romans thereby are none of Daniels foure kingdomes.





Daniel.

CHAP. 8.

Daniel seeth now, not in a dreame in the night (as in Cha. 2.

& Cha. 7. oppressours of the Jewes unnamed:) but in a vision, awaked, nations properly termed: arising, and cut off:

Madaï and Paras: Iauan or Grece. And what manner a Greeke shall practise the ende of Gods wrath against the Holy Daniels people: This chapter exp: undeth the second and the seuenth, and tell:th by implication, the certaintie of Babels fall, by the arising of the Persians. Remember that in time, this matter went afore that of the 5. chapter.

1 IN the 4th thirde yeere of the reigne of king Belshazzar, a vision was seene to mee: to mee Daniel, after that which was seene to me 4th afore:

2 And I saw 4th in a vision: and thus it was. In the seeing, I was then in *Susan*, the palace Royal, which is in the Prouince of *Elam*. Now I saw in a vision: and when I saw it, I was at the 4th Riuer *Tigris*:

3 Then I lyfted vp myne eyes, and saw, and beholde a Ramme stode before the Riuer, and he had 4th two hornes: and the two hornes were high: but the one was higher then the other, and the highest came vp last.

4 I saw the Ramme pushyng VVestwarde, and Northwarde, and Southwarde, and no beastes could stande before hym, and none coulde delyuer out of his power: but he did as he lysted, and became great.

5 And I saw another Ramme coming out of the West, and he had two hornes also, but the one was shorter then the other, and he came vp last.

6 Madaï & Paras were kingdomes of great fame before they conquered Babel. Madaï of olde the stouter: and Paras kinges Cyrus, Cambyse, Darius Hystaspis, had reigned all in seuerall authority some good yeeres before Babel fell, as theyr yeeres by Greekes are reckoned.

a The Jewes comonly hold, as in the Talmud in Megillah, that this was the last Y. of Belshazzar: not long before the matters of the first chapter. b In the first of Belshazzar, cha. 7. 1.

c Not in a dreame on night but awaked, in a vision.

The armes & breast, and the Beare, are here now in a third vision, that *Tigris* should be full in this matter.

d *Tigris* in Dan. is not in the Bible, but in this vision twice.

Tigris in Ebrew is a Riuer. The affinity of *Eulas* the flood, sheweth that he should be so long for a year.

Daniel.

a At the Brasse
and Iron, cha. 2

Alfo the Leo-
parde, and the
fourth beast, ar
in this Bucke;

*and this is a
sweete cōmen-
tary vpon the,*

b So swiftly
great Alexander
conquered
the East in fixe
yeeres, as flying
rather then go-
ing on y^e earth.

c As in deede
Alexander was
y^e notablest for
his strange suc-
cesse in wars of
any king that
euer warred.

d This place is
a sweete abridg-
ment of all

*great Alexan-
ders conquestes,*

e At Granicon
water, in his
first fough

f At Isicon, the
second battel he
did better.

g Thirdly, at
Gaugamela, he
killed of Dari-
us men about

*600000, and
gate y^e Empire.*

h So in Eze. 20
6, the land flow-
ing with mylke
and hony geue

*to Israel, is the Tzeby of all landes: the ornament, pleasure, and noblenes, or as it
were the Roe: so much Tzeby signifieth in Dan. 11. Daniel in this phrase, putteth
Iudah in minde of that oration which God maketh in Ezekiel.*

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6, the land flow-
ing with mylke
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were the Roe: so much Tzeby signifieth in Dan. 11. Daniel in this phrase, putteth
Iudah in minde of that oration which God maketh in Ezekiel.*

5 And as I minded this, behold, *a* Goate Bucke came
ouer the face of the whole earth, and touched *b* not
the ground: and this Bucke had *a* notable horne
betweene his eyes.

6 And he came vnto the Ramme that had the two
hornes, whom I saw standyng by the Riuer, and
ranne vnto him in the *c* heate of his strength.

7 And I saw him come euen vnto the Ramme, and
he dealt *c* fiercely with him: and he *d* smote the Ram,
& brake his two hornes. And there was no strength
in the Ramme to stande agaynst him: but he cast
him downe to the ground, and stamped on him.
And none couldde deliuer the Ramme from his
power.

8 And the Goate Bucke became exceeding great:
and when he was at the strongest, that great horne
was broken: and foure, the most notable grew for
it, towarde the foure windes of the heauens.

9 And from one of them came foorth a litle small
horne: but became great exceedingly, towardes the
South, and towardes the East, and towardes the
Tzeby.

10 And it became great against the armie of heauen:
and it fell vnto the ground some of the armie, and
of the starres, and stamped vpon them.

11 And he would be great agaynst the Prince of the
armie, and by him was taken away the continuall
Sacrifice: and the place of his Sanctuarie was cast
downe.

12 And an armie was set against the continuall Sa-
crifice for sinne, and it cast downe trueth vnto the
ground, and preuayled and prospered.

And

Daniel.

- 13 And I heard an holy one speake, and an holy one sayde to PALMONI that was speaking: How long shall endure the vision of the continuall Sacrifice? and of sinne, causing desolation, to set the * Holy, and Armie, to be stamped vpon?
- 14 And HE said vnto me: vnto the^a euening-mor-nyng two thousand and three hundreth: Then shall the Holy be clenfed.
- 15 Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stood before me like the similitude of a man.
- 16 And I heard the voyce of a man at the middle of Vlai, which called and sayd, ^b Gabriel, make him there to vnderstand the vision.
- 17 So he came where I stood. And when he came, I was frighted, and fell vpon my face. And he sayd vnto me: Vnderstande, O sonne of^c Man, that, for the time of the ende the vision is.
- 18 Now as he was speaking vnto me, I fell in a slumber vpon my face to the ground. But he touched me, and made me stande vp, where I stood.
- 19 And he sayd: Beholde, I will shew thee what shall be in the^d last ende of wrath.
- 20 The Ramme which thou sawest, hauing two hornes, are the kinges of *Madoj* and *Paras*.
- 21 the^e hearie Bucke is the king of *Iauan*. And the great horne betweene his eyes, is the first king.
- 22 And that being broken, the foure that stood vp for it, are^f foure kingdomes, that shall stande vp
- G 3
- stoutly
- Greekes are the dealers in the ende of wrath, spoken of Daniels people. And it had bin a strange thyng, that this last vision, repeating the former, should leaue out the Romans, yf they had bin spoken of before. Seeyng it were good to haue had that tolde: and God neuer omitted the good of the Church.
- ^g Grecia. This place proueth, that of Iauan the Greekes come.
- ^h Great Alexander. ⁱ Of many kingdomes arysing from Alexander, foure in the ende beare the sway: and in tyme, two: whereof the chap. II. wyl speake.

* Temple.

^a This phrase is taken from Gen. 1, 5. The euening & the mornynge was made one day.

^b The only bare Angel in scripture, which hath a proper name: geuen here in distinction fro Daniel, to one being like ^c similitud of a man: his name was told: A man of God. ^d Ezekiel and Daniel onely, being in visions of angels, are so spoke to: Sonne of man: as A-ben Ezra, and Abr. shallum note.

^e This place most strongly ouerthroweth their errour, which feigne the Romans Monarchy to be ment by the legges of the Image chap. 2. or by ^f fourth beast, chap. 7.

seeyng that the

^g Genesis 25, 25.

Daniel.

a The Angel speaking to witty Daniel a worde beside forme of Grammar *Ignamend-nab*, drawing of masculine gen. into a foemines place, *led* put for *Tau*, in one letter, sheweth as much as Daniel saw by the attribute Notable, in the foure hornes vers 8. These witty speeches in the seruants of the holy spirite, require diligence & care to markethem. *b* That is, full power ouer the Iewes: otherwise they reigned as long agayne, in their owne country.

c stoutely from the nation. But not in the strength of the other.

23 And in the ende of their kingdome, when sinners shall come to the full: there shall stande vp a King hard faced, and myndyng hid thinges.

24 And his strength shalbe strong. and not by his owne strength. And wonderfully shall he destroy, and prosper, and preuayle, and shall destroy the strong and the holy people.

25 For through craft he shall cause deceite to prosper in his handes: And in his hart he shalbe grear, and in peace he shal destroy many, and he wil stande vp against the Prince of princes: But he shalbe broken-downe without hand.

25 And the vision of the euenyng and of the mornynge which was tolde is true. Now shut thou vp the vision: for it shalbe after many dayes.

26 And I Daniel was stricken & sicke certayne dayes: and I arose, and did the kinges busines: and I was astonied at the vision: But none could marke it.

CHAP.

e Impudent Antiochus Epiphanes spoken in the Machabees, and of heathen very much for impudencie agaynst all diuinity, humanity, and common w^t, is here described. Of Polyb^{us} he was called Epimanes: that is, Madde.

d Eb. *Chiddash*, is properly hyd thynge, as in Psal. 78, 2. And whereas to vnderstand hard sentences, that is a matter of a wyse spirit: it can not be that the Angel would so thynke of Epimanes, as to make hym vnderstande darke sentences, who knew least of any that way. Hyd my chiefe he minded, not hyd parables.

e By sicknes, and by the hand of God.

f Proper, and needyng no further explication.

g Aboutes 300. yeeres are from the death of Balthazar, vnto the death of Antiochus Epiphanes.

h As I had a commaundement to shut vp the matter, so I refrayned my countenance from open expressing of my grieve.

Daniel.

CHAP. 9.

At the ende of the 70. yeeres captiuitie, Daniel praying for retorne, is tolde that the deliuerie to Ierusalem is presently graunted him: and the eternall, by our Lordes death is shewed: that it shalbe at such times seuentie Y. from the houre of his prayer. So long Ierusalem shall haue the prerogative to be the holy Citie, But then the Heathen shalbe equal in the conenant, and al Moses ceremonies must cease. For enforcement to beholde that, Christ will destroy the Citie and Holy place, in the age folowynge. His prayer is penned with speciall regarde, euen of the very Ebrew syllables to the prophets, from whom the matter of his speech is taken. Those places must be marked.

1 IN the first yeere of Darius the sonne of Achashuerosh, of the seede of * Madaj, in which he was made king ouer the realme of the Chaldeans.

2 In the first yeere of his reigne, I Daniel marked by bookes, the number of the yeeres, whereof the word of the Lord had been vnto Ieremie, for accomplishing in the ruines of Ierusalem seuentie yeeres.

3 And I turned my face vnto the Lord, the God, and sought by prayer and supplication, and fasting, and sackcloth and ashes.

4 And I prayed vnto the Lord my God, saying, † Oh Lord,

words. cha. 21. And this lande shall be come Chorbah (that is, a wilderness) an astonishment: and these nations shall serue the king of Babel seuentie yeeres. In a knowen matter his shortnes of speech was fittest. Properly the vtter ruines of Ierusalem was not but 52. yeeres. The Geonym (the Ebrew Doctors so tearmed) sayd, that Daniel was deceiued. His strictnes of phrase might haue told them, that he had Ieremy before his eyes, & could not be deceiued, though he had not bin that Daniel the wyse, But tearmeth all Ierusalem's state in the captiuitie, by a terme properly true only in the greater part, sending the reader to Ieremy for the full meanyng. Also, God in Moses. Leu. 26, 34. vseth the same synecdoche and short speech: whom the holy man delighted to folow. † E. uod. 32, 31.

After he had been taken out of the Lions denne, & caused Gods truth to be aduanced generally, he prayeth for Ierusalem.

* Gen. 10.

1. Chro. 1.

6 Daniel hath the very Ebrew terme of Ieremie Chorbah: And by Ieremy he must be expounded. Thus stand Ieremies

Daniel.

§ *Dent.* 10, 16.

* *Dent.* 7, 9.

• He keepeth
euen the very
letters of Salo-
mons prayer.
1. king. 8, 47.

* *Leuit.* 26.

§ *Leui.* 26, 32.

Dent. 30.

• He hath the
very phrase of
Leuit. 16, 4.

* *Dent.* 29, 28.

Leuit. 26.

Lord, & the mightie God, the great and fearefull,
who * keepeth the couenant and the mercie, toward
them which loue him, and towarde them which
keepe his commandementes.

5 • VVe haue sinned, we haue transgressed, we haue
done wickedly, we haue rebelled, and we haue tur-
ned backe from thy commandementes, and from
thy iudgementes.

6 And we haue not * obeyed thy seruantes the Pro-
phets, which spake in thy name, to our Kinges, to
our Princes, and to our Fathers, and to all the people
of the land.

7 Thou hast, O Lord, the righteousnesse: and we
open shame, euen this day: euery one of *Iudah*, and
the dwellers of *Ierusalem*: and all *Israel*, the neare and
the farre off, through al the countries whither thou
hast & dryuen them, for their offence wherein they
haue offended thee.

8 O Lord, we haue open shame, our Kinges, our
Princes, and our Fathers: as we haue sinned against
thee.

9 The Lord our God hath the tender mercies, and
forgiuenesse: albeit we haue rebelled against him:

10 And haue not obeyed the voyce of the Eternall
our God, to walke in his lawes which he hath layde
before vs, by the ministerie of his Seruantes the
Prophetes.

11 Yea, all *Israel* haue transgressed thy law, and tur-
ned backe, that they would not heare thy voyce.
Wherefore there is poured vpon vs the * curse, and
the oth, that is written in the law of *Moses*, the
seruant of God: Because we haue sinned agaynst
him.

12 And he hath confirmed his wordes, which he
spake

Daniel.

spake against vs, and against our iudges that iudged vs. For vnder the whole heauen hath not bene done the like as hath bene^a done vpon Ierusalem.

13 As it is written in the Law of Moses: all this euil is come vpon vs. Yet haue not we besought the eternall our God: that we might turne from our iniquities, and vnderstand thy truth.

14 Therefore the Lord our God was^b watchfull concerning the euill, and brought it vpon vs. For the Lord our God is righteous in all the works which he hath done: seeing we obeyed not his voyce.

15 And now O Lord our God, that hast brought forth thy people out of the land of Egypt, by a mighty hand, and hast gotten thy selfe a name as this day, we haue done wickedly.

16 O Lord, according to all thy righteousness, let now thine anger and thy wrath be turned away, from thy^d citie Ierusalem, thine holy mountaine. For, because of our sinnes, and for the iniquities of our fathers, Ierusalem & thy people are a reproch to all that are about vs.

17 And now, heare, O my God, the prayer of thy seruant, and his supplication, and make thy face to^e shine vpon thy sanctuarie, that lyeth desolate, for the Lordes sake.

18 Encline O my God, thine eare, and heare, open thine eyes and see, our desolations, and the citie whereupon thy name is called: for we present not our supplications before thee, for our righteousness, but for thy great tender mercies.

their sinnes, and the sins of their fathers, I will remember the couenant with the former, how I brought them out of the land of Egypt.

^e Num. 6. vers. 25. The blessing of the high sacrificer is in the same speech.

^f Daniels Ebrew hath the very letters of Ezekias prayer, Esa. 37. 17.

^a Deut. 28.

This may be the abridgement of Ieremies Lamentations. ^b In Ieremy, Chap. 2. an

allusion is vsed: for in the Ebrew ^{תפ} shakad: signifying both speedy and watchful caring: and the almod tree, that buddeth most speede-

ly of any: in which sence, the almond tree flourishing, is vsed in Ecclesiastes

12. for gray hairees loone arising in our short age. Daniels terme here in the Ebrew, honoreth and remembreth that text.

^c Leuit. 26. If they confesse

^d Esay. 53. 1.

Daniel.

Esa. 38. 2.

a The cursed Iewes at this day, repeat on their expiation feast, this prayer often, in Cether Malcuth: a booke of their common prayers: But stop their eares against the Angelles wordes from

God, touching Christ, the true worker of this expiation 490. years exactly fro the time of this prayer: as appeareth vers. 24 where our tottering for the meaning of it, hath furthered the Iewes destruction, and more hardened their hearts.

b When this Angell telleth Zachary, of his name Gabriel, and is sent vnto Mary, he calleth them to thinke vpon this text: that by conference of Moses Num. 4. and Daniel here, they might better consider the time of the promise. And, to haue that cause hodlen in peculiar dignitie, by the message of this Gabriel, no other Angel, being a created spirite, hath a proper name. Michael is Christ with the best learned Christians, & no lesse then Iehouah & the Angel Iehouah, in the words of Zoar, & many other Ebrew DD.

c Oblation had with it, prayer: and euening prayer time was at their ninth houre, our three of the clock: as appeareth by A& 3. 1. At the same houre, the Lord made himselfe that oblation which here the Angell telleth: euen most exactly when it should be performed.

d His oration containeth an abridgement of the new Testament, and a light of the old: and Daniel knew all afore, but the time, which bringeth a greater clearenesse vnto all. Therefore the time considered with the matter, is that which he calleth here the skill of vnderstanding: and it must be counted a great errour, to hold that a small matter, and specially the disanulling of Gods trueth, by heathen forged and most vayne and iarring antiquities, to make fro Babels fall to Tiberius 18. wherein our Lord died. 590. against the expresse 490. which the Angel counteth to be wisdome which he speaketh off: yet old Greekes did so.

19 O Lord heare: o Lord forgiue o Lord giue eare, & do, defer not for thine own sake, o my God. For thy name is called vpon thy citie, & vpon thy people.

20 And as I was yet speaking and praying and confessing my sinne, and the sinne of my people Israel, and presenting my supplications before the Eternall my God for the holie mountaine of my God.

21 Euen as I was yet speaking, the man ^b Gabriel whom I had seene afore in a vision, came vnto me flying with vehemencie vntill he touched me, at the time of the euening oblation.

22 And he gaue vnderstanding, and talked with me & said: Daniel, I am come forth to giue thee ^d skill of vnderstanding.

23 At the beginning of thy prayers came forth the

word:

Daniel.

word : which I am come to tell , because thou art
 'greatly beloued . Therefore 'conceiue the word:
 'and perceiue the cleare vision.

חמדת
 e Chamudeth
 is the most
 amiable
 terme of

any which can be giuen. As the attribute is, so is the matter here, Chamudoth full of grace.

f By this commaundement doubled for vehementer charge , he condemneth the world, that regardeth not to be instructed in this doctrine, sent from heauen by an Angel vnto Daniel, and penned for all nations vse. Wherefore we must giue better heede vnto the speach, least we flowe and fall . For if the word spoken by Angels fall out sure, and euery trespassie receaued iust recompence, how shall we escape, neglecting so great a charge of looking vnto our owne saluation , where the vision is so cleare that no doubt can be moued by any plaine heart , that will rest in Gods auctoritie : nor yet from heathen studies, by such as throughly search the auncient of them : and the onely fit to beare auctoritie.

*The cleare vision for the certaine time of redemption,
 wherein the Iewes through all the Gospell agreed:
 and also all the East, as Iosephus recordeth: and Tacitus and Suetonius, do both touch it.*

24 Seuentie seuens (of yeares) 'is pared out for thy
 people , and for thy holy citie: to consume wicked-
 nesse, and to abolish sinnes , and to make reconcili-
 ation for iniquitie , and to bring righteousness
 euer-lasting, and to seale vision and prophet, and to
 shew-Messias the Holy of Holiest.

a A verbe
 singular to a
 substant. plu-
 ral teacheth
 in Ebrew an
 exact accout
 then meant:
 as Auenari-
 us noteth
 vpon this
 phrase. תנן

Of the 70. seuens.

Seuentie seuens make 490: in ordinary speech. But that
 Daniel might conceane how at the beginning of his
 prayer vpon considering of Ieremy for that 70. yeares of
 captiuitie ended, God tooke notice of his meditation, the
 Angel toucheth that seuentie : shewing how exactly seuen
 times that space is declared afore hand: for the Iewes pre-
 rogatiue, continuance of Ceremonies and meditation, how

Daniel.

reconciliation of sinne is truly made: That euery Sabbath in the meane while they might learne to enter into the rest of Christ.

How the 70. seuen end the holy Chronicle.

Flue, as it were, chaines of time are in Scripture: all drawn through so many seuerall matters. The first is continued through the Ages of the Fathers vnto the death of Terah: who falling into Idolatrie, gaue occasion to end that honour, of making the Fathers to draw the worldes age in theirs. After the death of Terah, Abraham hath the promise of Christ, and is called vnto Chanaan. For that promise: one tenour of certaintie is linked vnto the Lambe, Temple and Salomons death, after his Idolatrie: and held on, while Abrahams tribes held the faith of Christ. Thence a new state, measure of it, as a third chaine, cometh in. Iudah holdeth a kingdome, vnto Sedekiahs captiuitie: and Ieroboam draweth Israel to sinne: vvhich time is termed Israels sinne: by God to Ezekiel, chap. 4. vvhhen he sheweth vnto him the fall of Ierusalem: with which fall, also famous 40. yeares of Iudahs vvarning must end. Which 40. are complete from Ieremies prophecyng in the 13. of Iosias, at the beginning of the 19. of Nebuchadnezer when the citie vvas brent. And that continuance of Iudahs kingdome is in one summe giuen by God. 390. y. Ezek. 4. The particulars vvhherof are cast by the kings of Iudah & Israel, iust into that summe, by sundry learned. And Abraham Ben Dauid in Cabala sheweth that the Iewes vniuersally, but that they hid their minde, held the time so. The fourth chaine containeth the continuance of Nebuchadnezers 70. yeares. Whereof 18. are past afore the kingdome of Iudah falleth. And this chaine vvas made afore hand, and when it came to the last linke, the had writeth vpo the wall that
God

Daniel.

God MENE MENE, had numbred, had numbred: and Daniel had a chaine of gold for expounding of it. As Ouid giueth the Sun foure horses which draw him: Pyroeis, Eois, Ethon, Phlegon: So more fitly may these foure drawers of the Sunne be termed: The first a fierie Pyroeis: The next where Abraham commeth from the East is Eois: The third when the temple is burnt, is Ethon truely. And the fourth in heat against Babel is verily from the fierie throne aparching Phlegon. The fift passeth all admiratiō: that which here the Angel giueth, to draw all the world vnto Christ.

How the Chaine of Iubilees attendeth vpon this.

IF this chaine be made by him that made also that of Iubilees, which must begin when Iesus conquereth and parteth the land: (that is in his eight yeare:) it will, by fifties end with this summe: and if it do so, there is a double strength. Now it doth so most exactly. For yeares are by this chaine beginning at Iosuahs eight 1400. Iubilees 28. at our Lords death. Wherefore that golden chaine which Homer giueth vnto his Iupiter: by which all the Gods drawing could neuer plucke him downe, but he could hang them, land and sea in the middest of the ayer: fastning it in the top of the heauens: that is nothing in Imagination to the strength of this: at which though Iewes and Gentiles, plucke now adayes neuer so feloniously, or boysterously, they shall not preuaile: But when this findeth particular triall euen by heathē approbation, as mens lines, it draweth them to be set in balances and founde higher then vanitie: as I shewed for Ebrew lines in the Preface.

Of Daniels People.

AS Daniel prayed for Gods People, so he had this king-ly honour, that they are termed his People: euen such

Daniel.

as can not be voyde of Gods fauour, vnder such a protection. Their families, their names, their number and storie, in Ezra, and Nehemiah belong to enlarge this their glorie. And for this oration the ancient Ebrewes, in the Babylonian Talmud; Batra Perek. 1. bound Ezra and Nehemiah next Daniel as being Commenters vpon this matter. This People be the siluer purged from the drosse in Esau: vvhom God vvould restore as in the beginning: and their stories draw deepe matter. Zorobabel, Iosuah and Ezra be recorded vpto Adam: and Ezra is holden an other Moses: the iudge of Ebrew textes needfull to be preserved for all ages finisher of the vvants in storie, and principall among the Massorites for the preservation of the text. And as they are here, in a sort chosen againe, after their captiuitie, so they are taught how long they should be Gods People. That fell out in the last day of this time, when they refuse God, and say, they vvill haue no king but Caesar.

Of the holy Citie.

ESai told: thou shalt be called the Citie of Iustice, the faithfull towne: and Sion shalbe redeemed by iudgement, and her returned by iustice. Daniel had that in minde vvhen he prayed for the holy mountaine of his God: and the Angel answereth euen to that verie speech, confirming it. Nehemiah the comforter from God in deede, as in name, and vvaller of Ierusalem, at 49. y. hence the 1yth of 490. he being spoken off for his vvorke in the next verse, in story calleth all hither, vvhen he termeth Ierusalem more then once the holie Citie. Also the holy Euangelist Mat. naming Ierusalem the holie Citie, onely at the beginning and end of our Lordes confirming of the covenant, calleth all forcible to consider this text. Now, vvhen the covenant is confirmed for the many, and this time of
peculia-

Daniel.

peculiaritie expired, the many brought into the kingdom of heauen are the high Ierusalem Gal. 4. and the holie Citie. Apoc. 3. and 21. as also in Es. 52. 1. where Ierusalem the holie Citie bidden to put on her garmentes, requireth vs to frame our whole policie so, that all be taught of God: what white linen maketh the gown which is the Iustification of the Saintes.

Of reconciliation from sinne.

THe termes כפר the couering of the Arke, and כפרון or reconciliation from sinne, are branches of one Ebrew stocke. S. Paule expoundeth כפר, the Mercy seat, to be Christ, ἱλαστήριον in the 70. and in him. Rom. 4. and the Action of reconciliation often used in the Law & Prophetes is here drawen vnto the most holy. Here true iustification is clearely taught: and upon this point goeth all the Epistle to the Ebrewes.

Of sealing vision and Prophet.

All the promises of God are in Christ yea and Amen. To Adam the first vvas in him, and all later in vicerance and sooner of performance were tokens that the first should be accomplished in due time: which first is often expounded by the Prophetes: which all be called hither: hither also belong later Prophecies, as they which touch the restoring of all, & the afflictions in the Church for holding this doctrine.

Of shewing CHRIST the most holy.

THe Ebrew verbe מָשַׁח, which commonly signifieth to anoint is here yoked with a proper name, and made

Daniel.

*of the nature. As Aben, Ezra rightly doth take it for to
scale Messias.*

An exposition of the former Law phrases:
by the common termes of men.

*Ezra. i. i. 25 ^b Know then and marke. From the outgoing of
the * word to restore and to build Ierusalem, vnto
John. i. 41. 4. ^c Messias the gouernour seuens be, seuē: afterwards,
25. seuens sixtie and two. *In the other*, it shalbe resto-
*See Ezra & Nehem. red and builded street & wall, and * troublous shall
these times be.

^b Our Lord Mat. 24. giueth the same commaundement for this oration. Let
him that readeth Daniel vnderstand. The contempt of which commaunde-
ment hath bene the ruine of the world. Cyrus in Ezra maketh proclamation
of suffering and helping Israel to returne to dwell at Ierusalem. In that graunt
the building of the Citie for houses and distinction of streetes, must needs be
vnderstood. at. 49. y. troubles it is by clearer graunt, walled: in a tyth of this
time: by Nehemiah hauing speciall regard vnto this parcell of Prophecie.

^c Here onely in Ebrew and twise here Messias commeth a meere proper
name: hence made famous Iohn. 1. 41. and 4 25. Also hence the time of his
comming was granted by all sides. Now the 62. seuens are parcelled alone one-
ly, that the last may be handled alone, for our Lords storie: in speech of which
he handleth first the principall matter: our Lords death: nothing to him be-
ing iust, but for vs, and nothing to hold him in the graue, who can raise vp him
selfe; So he expounds reconciliation for sinne with bringing in of eternall iu-
stice. Also he expoundeth how thereupon the Cities prerogatiue shall cease:
from being an holy Citie. That he doth with most vehement termes: Knowing
how the Iewes ioyed in their Citie: marke the wordes.

26 In that after seuens sixtie & two * Messias shal-
*Mat. 16. 21. be ^dkild, and *nothing to himselfe. Thereupon the
Mat. 17. 1. Citie and holy place shall he destroy: euen the go-
*Act. 6. uernours owne people, in the next * generation:
to come ^eנבא* and their end shalbe with a flood: and at the end of
plainly mea- the warre shalbe a finall iudgement of vtter deso-
neth so. lations.

*Mat. 24. 3 4. ^d Hence doth S. Paule say: I taught nothing but that which Moses and the
Prophetes taught: that Christ was to suffer and being the first from the dead,
should shew light vnto the People (Iewes) and to the nations. And afore, Iesus
our

Daniel.

our Saviour, after his Disciples knewe assuredly that he was the Christ the sonne of God, the Rocke. Deut. 32.7. thence he teacheth how he must be killed and rise againe: but they did hardly conceiue it. Now they who doubt in what part of the seuen our Lord should die: are too diligent. For that was taught first of all: before any partition: euen at 490. from his speech.

27 But he shall make strong the Testament, to the
Many the last seauen. Yea halfe that seauen shall
bring to an end sacrifice and offering. Afterward
by an armie of lothsome infidels he shall make de-
solation, euen till vtter wast and finall iudgement
be powred vpon the desolate.

Many, not
Iewes but
all As Rom.
5.15. of all
all, & Mat. 26,
28.

The heathens calling, into the rest of Christ, sealed in Baptisme, bread & wine: the burying of Moses, the lothsomnesse of Rome, that killed our Lord, and Iudahs iust fall for infidelitie conclude all: handled here seuerally as they belonged not but collaterally, vnto the former speech of v. 24.

A reduction of the Gospell vnto the oration of Gabriel.

THe oration of Gabriel containeth an abridgement of the new Testament: and all the Gospell may be easily reduced vnto it. The booke of S. Matthew will be sufficient for example: when we touch by the way some speciall pointes of the other Euangelists. And first of all, the beginning from Abraham and holding on to Ioseph by the kings right, that toucheth how Christ is King, prince and gouernour of Iudah. And there the speech of Emmanuel declareth how he is the most holy: and the name Iesus for sauing his people from their sinnes, that plainly sheweth who maketh reconciliation for sinne. Now the coming of the wisemen, called in Persique, Magi, vnto Ierusalem, that had his plaine ground hence. For by the holy citie, none but Ierusalem was meant: and under the Persians this doctrine was first embraced and made famous: of a king to arise at Ierusalem: at 490. y. which matter so cleare, was easily kept in memory 457. that when

Gouer-
nour, is here
twise the at-
tribute of
Messias: and
erroniously
applied in
the later
place vnto
the Romane
Emperour,
by the Iewes
& by vs, tho-
rough vn-
heedinesse in
one Hebra-
isme.

Daniel.

33. afore the end a Comet did in the aire argue in the East a cleare fauour of a noble light, they knew that a king was meant: and could thinke of none, but of the famous one, whose kingdome was foretold that it should be at Ierusalem by the 490. yeares, and begin at 30. later then their present time. Likewise when 30. y. after, Iohn cometh baptizing, and telling that the kingdome of heauen was come, the nation was nothing astonished: but knew the phrase used in Daniel, Chap. 2. for the state which should be in Iudah, next after the manifest abolishing of the image there: which began when our Lord was born in Bethleem, and the Angels proclaimed his birth, (and the tribute of the Romanes ouer the world, argued all the images ruine, by the exaction of a generall tribute ouer all nations) and was to be proclaimed openly in the state when the king was 30. yeares old: as Dauid was reigning in Ebron: the Leuites by the Law Num. 4. entering into the worke of the tabernacle, a token of this worke: and fittest at that age as Ioseph at 30. ruled Egypt: and three of each other fathers, from Selah, he, the next same one, Peleg, the next to him same one Serug were fathers at 30. where God would neuer haue disposed thise equalitie of yeares in fathers, but for a monument *תקראתו* and iresadmirable.

Now the Baptizing argueth most of all a common consent of the nation, that an admission into a new kingdome, of troupes together was then looked for. The Babylonian Talmud recordeth in Iebamoeth pag. 76. and Rambam (the expounder of it in plaine Ebrew) in *Asure Biab. perek 13.* that in the dayes of Dauid and Salomon, *when many thousands of heathen became Profelytes: they were admitted onely by Baptisme without Circumcision: as the Iewes in Egypt washed their garments vpon their calling thence: and the leapers their bodies: and likewise the sacrificers washed their bodies, at their function. So now when the testament was to be made for the Many, that is,

for

* The age of 30. yeares is made so famous: by rare men & by the Law that almight looke for somewhat in Christ answerable vnto that.

* Baptizing was vsed in Iudah for profelytes. Autorised hence for the rest of Christ; from Moses toyle of Ceremonies.

Daniel.

for all nations, Baptisme was not strange, neither is Iohn
an astonishment for that: but demanded whether he be
Elias or Christ, or that speciall Prophet named in Deute-
ronomie: where the agreement in time gave occasion of all
the demands. Moreover* when our Lord preacheth openly,
he confirmeth Iohns speech: saying, repent, for the king-
dome of heauen is come: & speaketh as Daniel of the king-
dome that neuer shall be corrupted, Chap. 2. which king-
dome is here expounded. Likewise when the Lord maketh
that famous Sermon vpon the mount, all his speech tendeth
to shew the nature of the kingdome of heauen: how it is
not pompous, but for the poore in spirite, for the mourning,
for the meeke, for hungrie and thirstie of iustice: and to be
short, for the godly persecuted. And the rest of his Sermon
remoueth Pharisaeicall hinderances of accessse into such a
kingdome.

Huber belong the miracles most clearly, to shew that
God spake by his sonne Plal. 1. the * Brightnesse of glorie, not * The Syri
Esa. 4. which was her the uncleannesse of the daughters of aque not
Sion, bringing in eternall iustice. The raising vp of dead by Heb. 1. 3. fro
his owne authoritie, the making wine of water presently, Esa. 4. & the
the multiplying of corne and fish: these were works proper 70 in euangelij
unto the Sonne of God. And these, fit for the striker and and Ionathā
the healer. The cleansing of leprosies, the strengthening of expounding
palsique nerves and lunatique braines, the cooling of bur all that of
ning agues: the raising vp of the bowed: the sight-gift un Christ with
to the blind, the freshing of the withered hands, the gift of Ieremie and
legs to the lame, eares to the deaffe, tongue to the dumbe, Zacharies
eloquence unto the stammering, and healing of all sicknes both for the
ses: these doings expound Esay, and shew who taketh away same, these
all our infirmities, and bringeth in iustice eternall So the by one terme
the casting out of deuils might make any lannes or lambres open all the
confesse the finger of God: and the kingdome of heauen to couenant,
be come in the due time: the deuils expressely confessed the
holly one of God, & the Sonne of God: as the deuillish Aben

Daniel.

Where only
Christ is na-
med plainly
Messias,
there the
Iewes denie
the terme to
be a Nowne
proper: and
yet to the
verse afore
they ioyned
Messiah: as
meant there.
Such a spi-
rit of giddinesse
is in them.
Christians of
iudgement
should more
ioye in the
twise spoken
now his nāe
here by the
Angel, than in
anie worldly
delight. This
well handled
might turne
Turke and
Iewe. For on
this they
stagger in
this, whether
Messias was
to be killed,
and was the
son of God
after the spi-
rit of sancti-
fication.

Extra dorth vpon v. 24. acknowledge Christ the most holy: though where twise he is named Messias and onely there, and in the exposition, he there would place earthly sinfull persons. But the Pharisees were openly pronounced of our Lord to be of their father the deuill: that stood not in the truth, but became a murderer from the beginning. The Psalmist might see a walker on the sea. The breaches of the waues were mightie: but his voyce rebuked the seas: As the sea was his and he made it: so it bare him vp like the dry land: yea the sea reioyced and the store of it, when a fish payed tribute: and shewed that Christ knew what fish had swallowed a stater: and how the same would come quicke to Peters angle: when also fish at his commaundement came so into the nets, that they ouer-laded two botes: and did come also great ones 153. into the net, and brake it not: there David must be remembred how the fish of the seas, that passe through the passage of the paths of the seas, shew vnto what man all things were made subiect. Here Iob might see a walker vpon the mountaines of sea: and glorie larger then the sea: and here the fish would tell him this much. Also the earth could not stand still, but must acknowledge who seited it. Here Ezekiel might haue scene after an earthquake, the fountaine of all resurrection: & Amos would tell, that when the Sonne darkened the Sunne at noone day, Israel should take heede of utter darknesse: where Malachie would teach, that there the Sonne of iustice arose with health in the skirts of his garments. Moreover Elias would tell, that the wind which rent the stones, if they saw not God in it, would after send a fire vpon Cirie and Sanctuarie, when the Lord should not be in it. Vpon these miracles the Centurion sayd: Truly he is the Sonne of God, and so the most holy. The fasting as Moses and Elias: and shining before Moses and Elias talking of his Exodus passing at Ierusalem, there Law & Prophet say: here in Daniel is told the wisdom, and here

Daniel.

is the place of understanding. The resurrection maketh the
 Jewes דניאל by their owne terme in Ierusalem, אנחנא
 xp̄it̄ous in S. Paul. When they make Iſaak to beare his
 owne croſſe, to be after a ſort recovered from death, to be
 thereby as it were the ground of all their prayers. They
 ſpeake many things of open trial by the third day: & make
 this the glory of all. Thus in Midras Bereshith they do
 ſpeake. Vpon the third day Abraham did liſt vp his
 eyes. It is written he will quicken vs after two dayes:
 the third day he will raiſe vs vp: and we ſhall liue a-
 fore him. In the third day of the Patriarkes it is writ-
 ten: and Ioseph ſpake vnto them the third day: in the
 third day of the ſpies it is written; & hide your ſelues
 there three dayes. Iof. 2. In the third day of the Law
 it is written; and it fell out on the third day: ſo in the
 third day for Ionah: as it is written; and Ionah was
 in the whales bellie three dayes and three nights. And
 in the third day of the aſcending from captiuitie it is
 written: and we were there three daies, & in the third
 day ſhalbe the reſurrection (as it is written:) he will
 make vs aliue after two daies Hoſea 6. and in the third
 day it is ſpoken in Eſter: In the third day Eſter did
 put on the מלכות (properly) kingdome: the kingdom
 of her fathers houſe. By what iuſtice? Thus do the
 Rabbines ſpeake: Now all theſe looked vnto the reſur-
 rection: wherein the Church and her aſſembly of the righ-
 teous put on the kingdome: now alſo the aſcention ſheweth
 iuſtice brought in, confirmed by the wind, fires tongues, &
 ſpeaking of theſe matters to all nations vnder the heauen:
 as all the miracles of the Goſpell belong directly hither.
 All further ſpeeches of doctrine keepe them within this
 compaſſe which followe after the ſermon vpon the moun-
 tain: or yet went afore it. The chiefe heads ſhalbe touched:
 for our Lords ſpeeches in the Goſpel, & his doings or ſuf-
 frings, which all tend to the ſtrengthening of this teſtament

Daniel.

* How they
belôg to the
speech here
of making
strong the
couenant.

* 2. Tim. 3. 8.
Menachoth.
9. fol 85. Æ-
gyptians in
Numenius.
lib. 3. Euseb.
prap. 9.

for the many. And seeing this must be in effect the same that Moses law was: the chief of it, the difficultes taught in ceremonies, and points perverted by the Pharisees, were to be handled by our Lord, and the knowne matters to be recorded by his Apostles: as where S. Luke recordeth his line to Adam, that chaine draweth all the storie vnto it: and all the times be starres for the same. Such things were to be penned. But our Lords speeches* touch vs. Many orations are of his Godhead in S. Iohn. They are a cōmentary vpon the first entrance of Genesis: as Iohn beginneth with a commentarie for it and him. How God resteth on the Sabbath and yet worketh, the Sonne doth teach: and the ioyning from God, of Adam and Eue, this is brought as a ground of expounding Deut. 24. Adams fall from the beginning, with Satans murther is taught expressly: that none of vs should stagger in that: and how, as Pharisees, all naturall be Satans childrē. Abel is termed the iust: & his death applyed vnto Ierusalem destruction here told. The carelesse at the flood are remembered: and the calling of iacob from East and West directly belongeth hither. Abraham for that is cited, as with whom they shall feast in heauen: so in forsaking all for Christ, and for seeing his passion in Isaac, for immortalitie, in that God was, after his death the God of Abraham, Isaac and Iacob. The name of Israel, and Angels ascending and descending, are mentioned principally. Moses cometh vubolly as a Martyr and witnesse of Christ. Matth. 17. His miracles be glaunced at, by the finger of God: where* Iannes and Iambres damne the Pharisees. The 12. in the Apostles number, and the 70. in the Disciples, shew that our Lord honoured and made glorious the Law, as Esay told of him. The Law for euery commandement is expounded by him, as by one that could season speech: the two tables: by two generall commandements: to heare that Iehouah, our God, Iehouah is one, who must be loued with all the minde, soules

Daniel.

*oule and strength: And the neighbour, as a man would
 wish to be loved* of another. Messiah is taught with faith
 for the first commandment: for the second, spirituall ido-
 latrie maketh the Iewes Satans sonnes: their swearing, as
 by* their heads in private speeches is corrected as a light
 naming of God: the superstitious befooling of the Sab-
 baths rest is often controlled: honour to parents is ap-
 plied against Pope-like greedie begging for the Church.
 Murther is drawn (against the* Kadmonim or old Rab-
 bines the cited, and rested upon, the bare words; unto un-
 just anger or taunts. Likewise adulterie unto the sole de-
 sire. Witnesses are taught to testifie without sinne: and
 the ambition of desiring thy neighbours, is drawn also vn-
 to giving all away, that Christ may be followed. The In-
 dicials in sundry heads are drawn to a greater charitie,
 then the civill officer can force: and all by this law: Thou
 shalt be perfect with Iehouah thy God. And there the
 ground of all learning is handled: the applying of all actiōs
 unto the nature of God, manifested in his creation: in shi-
 ning and rayning upon good and bad. All Leviticus was
 expounded to the Samaritane: in that the ceremonies of it
 should haue their end: and the Iubilie for setting all free,
 is explained from Esay. The lifting up of the serpent is ope-
 ned unto Nicodemus: & from Deuteronomie the hanging
 upon the tree past not unhanded: where Christ being
 lifted up will draw all vnto him. Moreover the com-
 mandement, Give glorie vnto the Eternall, the ROCKE,
 that is conueyed vnto the chiefest speech of all the newe
 Testament, and scope here: where Christ is acknow-
 ledged the ROCKE. A matter where Iew & Pope make
 shipwracke of al. The Iewes* cōfesse, that the ROCKE gaue
 them vp to the Romanes. And Rome will haue the ROCKE
 to be vnder them. As though for killing of Christ they had
 deserued that honor: and cannot see, that God vncchange-
 able must needs plague them for ever for that, above all*

* Against Ie-
 rusalem.

Nedar, Per.
 9. that doth
 teach to strik
 one that striketh.

* Their Tal-
 mud stil hath
 the phrase.

* תפוסתם the
 rabbines la-
 ter then Ez-
 ra.

* In Ierusalem
 my Thaan.
 where the
 bloud com-
 meth vp to
 the horse
 bridles. Pe-
 rek 4. fol. 69.
 col. 1.

Daniel.

Our Lordes holy wordes, though few, & his works open all the Law,

The synagogues godly discipline, was the same which the Lord speaketh off: and the Apostles practised: as any may yet see, in the Talmud. Though Pharisaical parts marre all,
אמרינו

Their Gemara. Bera-choth. 9.

all nations under the cope of heauen. And vvhetheras in that same song of Moses, the Iewes are reiectet: that is spoken often by our Lord. So he affoordeth vnto vs the marrow of all the Law. His going to Egypt, suffering, and fortie dayes viewing the land, is ouer-set in vvorkes: to Israel, Lambe, Isaacke, and twelue spies, and his shining like the sunne, with his ascension to Enoch, his assumption & yeres according to the sonnes course. As the Prophets are commentaries vpon the Law: so it belöging vnto the sufferings here told, they must all likewise, belong.

And in his expositions, in his phrases, and in his actions he goeth through them all. Besides the expresse Prophets, the Ebrewes particular decrees, and learned speeches were to be confirmed. Such as plaine reason of all knew to be good. Our Lord reuerenced the diuine schoole of Sanedrin at twelue: sitting amongst them, hearing them and posing them: the reuerence of all gestures, which their decrees haue for the synagoge, & reading of the Law, was shewed by him selfe. Iust excommunication allowed: and their law of excommunicating them who misuse authoritie practised euen vpon the Scribes and Pharisees and all Ierusalem. And all their doctrine of traditions now in the Talmud vnterly damned. Yet what they had from the ancient, worthy praise he alloweth, all that termes, phrases, and proverbiall sentences: The world to come, the dead, tasting death, resurrection of the dead, * עושה חיים ומוטת, forgiveness in this world, Paradise, Gehenna, and Gehenna large גהנום. in Mid. Tl. eating and drinking the object of faith, eating and drinking in the world to come, carrying of the crosse of Christ. These are taken from Ebrue Doctors common vse, yet abiding in record, yea and to singular vse, iod and pricke: and in the Greeke proverbiall speech Α and Ω after the Ebrews, from Aleph vnto Than. In Ben Arama. So he taunteth the Talmuds אמרינו Raka: the swearing by the head: the Corban: their Aboshenn & Rab-

Daniel.

Rab. Such he blamed. And thus, he that was in the forme of God, and held it no robbrie to be equall with God, yet tooke the forme of a servant: and the speeches of the base. Yea and to looke backe to some of his workes and wordes, we shall see more how he condescended vnto vs. From the water of Iewes Purification he made his wine: From Baptisme vsed of them without commaundement, and of small authoritie: he autorizeth a seale of entring into the rest of Christ: vsing the Iewes weaknesse as an allurement thither. From bread and wine vsed with the Lambe, being without all commaundement of Moses, but resting vpon the common reason giuen by the Creator, he autorizeth a seale of his owne selfe, of his very flesh and bloud, that we should still eate and drinke it, and feede vpon the Lambe of God which taketh away the sinnes of the world, vntill we grow into the perfect man, into the measure of the stature of the fulnesse of Christ. And as the householder at the Lambes suppers end, blessed God, first taking bread: and againe taking the wine: so, that we should not turne his seale into superstition he followeth that plainnesse. Shewing the summe the same: a Lambe for Lambe: and bread with wine of higher authoritie, and likewise after, as they vsed, he song the Psal 113. fit for the matter. From the Iewes synagogue, where they medled not with ceremonies no more then we now, (they with Circumcision as we with Baptisme) from their sincere orders, grounded vpon the plaine light of reason, (against which nothing but ambition can once open the mouth) he setled an order for euer for his Church: whereof his Apostles shew the practise: and he caused their enemies euen the Pharisees, to record all the Apostles manner to haue bene from Ezra. And gaue speciall charge to his Apostles, τοῦ μὴ καλαχρησθῆναι, μὴ καλεῖσθαι, and not to be titled ἐσσητάι, by which terme Demosthenes distinguisheth Athens from policies of Kings, titled σπῆντες and ἐσσητάι. This should haue

* In Rābam, רַבָּאן, at the Passcouer, washing, a speciall sort of sitting בְּיִסּוּד bidding celebrate, remēbring Messias dayes, and Egypts thraldom, dipping their soppes, thanks or blessing with a loafe, and a cup of wine, & thereupon a Psalm song: all these our Lord went through.

Rambam & Ierusalem בְּיִסּוּד agree much with the Apostles.

Daniel.

*bene marked by the Bishop of that Citie through whose
 policie Christ was crucified: who will be titled Soter and
 Euergetes, yea and Theos, more to be skopt of all Iewes
 and Turkes, then the Seleucidæ and Lagidæ were of
 Plutarch in Aristide, and such others. Our Lord forbade
 not his disciples to desire to be first: but requireth that
 their superioritie should be in service. And their practise
 taught the world, how rightly they understood his charge.
 Our Lord and his Apostles laboured to teach all men, re-
 nowming and making glorious all the Law. The Pope and
 his, to disgrace and to corrupt all: to winne a superioritie,
 to continue in blindness, and to be openly guiltie of whole
 ignorance touching the kingdome of heauen. But I must
 returne vnto the Lordes speeches, for reduction of all the
 holy Ebrewes learning vnto the Gospell. One thing here he
 was not to stand vpon: the Massorites or Ebrew Gram-
 marians diligence for the Ebrew text. But in two wordes
 he confirmeth all their paines: borrowing termes fro them:
 יֹדָה, יָדָה, and יֵדָה. Twentie times doth the spirit han-
 dle the alphabet order: once in Psal. 25. 37. 111. 112. eight
 times in 119. once in 145. in Salomon once, sixe times most
 distinctly for the confusion of Iudah, in Ieremies Lamenta-
 tions. Yet all this while no one letter is named. Belike when
 Iuda came from Babel, and kept their tong by scholes, not
 by dayly speech, they first used those names. And before
 that, Greekes had them: as Sigma or San, old in Herod.
 And Homers books are named after the letters. To con-
 firme the Ebrewes the Lord nameth one of two kinds. One
 with a name, Ebrew and Greeke יֹדָה, יָדָה. In Homer.*

But for one
 Greeke copy
 where the
 names of the
 letters are
 found, that
 would not
 soone bee
 seene, by rea-
 son of many
 blots in o-
 ther letters.

*Εξείν δ' ἀρχαῖος ἀπειθὸς ἐστὶν ἰὼτα.
 And ἰὼτα ἁποπαύων, Κιχόνων σὺν Κίχλω ἐστὶν.
 Likewise in the elder Talmud the Ierusalem yod is han-
 dled most famously, and so far for this matter, as any thing
 lightly can be found. Three matters of yod are hand-
 led: the two first somewhat hard to expresse: one an accu-
 sation.*

Daniel.

fusion of Salomon, exprest in Ebrew by jod: another of more difficulty: the third shall come after the Ierusalem.

כל דיתיקי שבמלה מקצת בשלח כולה. וחרי שלם מבקש לקור יוד בסני. אל חקב שלם ואלי כיוצא בו במילין ודבר מסך אינו במל. דכיוצא בשם רכי אחא יוד שנמל חקב מאמינו שרחניתן חציו על שרחחציו על אברהם. חניר כי חושעת עלת יוד ונשתמח לפני חקב ואם רבון חזקיס נקרתני סן חציקת תואת אמ' רן חקב צא לך דעבר חיית נתון בשם נקיבה ובסוף חיתה. חייך שאני נותן בשם ובראש חיתה. הדא הוא דכתיב ויקרא משה לחושע כן נון יחושע. וכות' כפר תורה לשם

This speech the Ierusalem hath for jod: how it is not a small matter that jod is taken away from Saraj to make Sarah: which the Greeke hausing not in their tongue, could not so augment, but were faine to use the augmentation in r, to make Sarra: which pointeth the holy Ghost followeth * still in the Greeke new Testament, calling therein still to mind, jod reiected. But when jod taken from Saraj, being the last letter of a womans name, cometh first to make Iesus, in the sonne of Nun, jod appeareth * not contemned, that well might it be a prouerbiall speech: One jod in the Law will not be foundidle. And so we see how he before whom all the earth is like the dust of a ballance, yet descendeth unto our speeches for the least letter of all the Ebrew, and unto the name of it, to the countenancing of the Graemer Studie, as a most learned profession: that the Ebrew and Greeke should not be despised without open contempt of Christ his authoritie. Now the name of Kapala a prick is rare. Plutarch hath the terme. None beside of heathen that I remember. S. Mathew and S. Luke both haue it. Though punctum hath no quantitie, yet the terme here is of great quantitie and dignity. The Iewes note fifteene wordes in the Law with Psalmes and Prophets, pricked ouer the heads, for speciall deepe consideration: and so written from the first copies: and Ramban prefacing to Moses, declareth how all the Ebrewes honour the warning of waughtie matter in them. They call them פסוקי דשירה. But that terme is not used in the Ebrewish of S. Mat. nor in the Syriague, or Arabique. Neither be any of all their terms ancient. The Ethiop. is neare the Greek. So that we

Ierusalem in Cohen Gadol. fol. 20 b.

Σαπια Rom. 4 19. 9. Heb. 11. 11. 1. Pet. 3. 6.

The Ebrews hold it a law to be straitly obserued, as from Gods maiesty, that Saraj and Abram should be no further their names. The Prophets & Apostles keepe it.

The Massoreth in Nu. 3. 39. doeth shew which be they.

αυραλτδ. For Ethiop. letters I take G. ceke.

Daniel.

are to search whether prickes as the fiftene strange: or other prickes which are vowels or accentos be meant. The prickes onely of marking, and likewise accents are no part of the word. Therefore, I trow, vowel prickes must needs be meant. Which pointeth conteyneth the most exquisite depth of the Ebrew tongue. And so far doth our L. condescend to our studies: as to omit neither Ebrew nor Greek: but taketh a touch that authorizeth all the rest. Now as I made this long digression, of our Lords confirming the covenant, with descending vnto Rabbinic studies, I thinke it not amisse to ioine Rabbines hither: not for one jod: but for all the twenty and two letters how often they are used. Thus the case standeth. Rabbi Sadaias learning from the Massorites how oft euerie letter came in Ebrew: searched for Scriptures which had the like number: most from Numeri and Ezra: and from such sentences made Tetrasticon or foure verses for memory from those matters: not vnto any further wit for sense. Now he beginneth his verses with Aleph: where he speaketh of Alephs number: with Beth for the like: and so for euerie letter: & taketh wordes whose first letters arithmeticke being taken for so many thousands in the first verse: and in* ordinarie arithmeticke in the second: matcheth the number of the letter. So in מחל סבך בניי שם עלי וקני

* Onely the
finall formes
which you
see put alone
in the mar-
gent, argue
that the
same in the
text must be
meant for
hundreds as
they meane.

Aleph in the first telleth, that of Aleph he intreateth. א and ב being 42 in arithmeticke, and the first letters of their wordes make here 42000. the other three first letters ג ד ה make 377 in ordinarie Ebrew arithmeticke. So Aleph is used times 42377. By this the student may helpe himselfe. Onely this warning may withall go, that sometime his textes, which I write in rubrique, could not affoord an exact agreement: but come very neare. Now the sonnet of the Rabbinic shall speake.

The certaintie of the Ebrew.

לדעת מנין כל אית ואית. איך בכל הסקרא נמצאות

תקרא את כל דברי השירה הזאת.

שש עליו וקט

ולוכח תודח באו בני

הלוכח השלמים בקר שנים אילים

המשה עתדו ה' כבשני בני שנת המשה

רנמתם ואספו חברים

פחת חשני גברים:

בני בחת טווב לבני ישוע יואב

אלפים ושכנה סאות ושלמה עשר

בן להם ווהר

פלבר הראשון דחר:

פלבר עבריהם ואמיהות יחם אלה

לבעת אלפים שרש כמות שלשים

ושבע כשור דים וסשורדות כמותם

כתשועתם לעילום

סנאח יושב עמו חלום:

בני שנאח שליש אלכס סתע

מאות ושלשים:

נקבצו נמעו דליות:

עולם ואשור וסלכיות:

בני עירם אלה וסאותם

הפשים וארכע:

צורינו כעשותו בחת

עוגד שני וכן וחת:

בני עוגד אלפים שלש כמות

עשרים ושנים

פרי שרגיו נקוק

בגוי חשני חקוק

בני בגוי אלפים עקים ושכמותם

המשה עתדו ה' כבשני בני שנת המשה

תבוסת מלישי ורש

פסחור לעבור מרש:

בני פסחור גלף וכמותם

אחל מכון בניני

חקחל עשו קרבנו

כל דקחל כחחד ארכע חבוא

אלפים שלש כמות וששים:

בני לא חוכרים

בנימין ומגנים דברים:

פקודיהם למסכה בנין חמשה

ושלשים אלה וארכע כמות:

גברים כעצם מוחר

כל פקודי חמחר

כל פקודי הלויים אשר פקד משה

ואחרן על פי ה' לסעפותם כל

זכר ככן חדש וסעלות שנים ועשרו אלה:

דחר לבא בשלום

ומן חרני בבשן ותלום

ומן חרני צורכי כל הכח

עשרים ושבע אלה ושש כמותם:

חלום מכל וויית

דאובן יסרוף אריות

פקודיהם לסמח האובן שש

וארכעם אלה וחמש כמות:

זמלכיות עצר ופחת

יחודה נא אל תשחת

פקוד הכלמטה יחודה ארכע

ושבעים אלה ושש כמות

ווחת בגסן בקוק

ומן בני אמרים כתבקוק

ומן בני אמרים עשרים אלה

ושכנה כמות גבורי חזק

חקוק כתבואת גרש

שמעון שני יד שרש

כלה כשכמות השמעון

The certaintie of the Ebrew.

שנים ועשרים אלף ומאתים :
 מרש יכלאו אסמי
 חיים למסוך נעמי

ועשרת אלפים חיים שבו בני
 יחודה
 ימיו שמחה וששון
 בנחם האלון חסון

זהב דרכוונים שש דבאותי אדלף
 וכסף בנים חמשת אלפים וכתנות

הכתנים מאת
 כמסון לא תיכת
 וחבקר לעולה למסכת

וחבקר ששה ושלשים אלף ומכסם
 לוי שנים ושבעים
 כמוך יחידון
 חיים כמותם ידלון

ועשרת אלפים חיים שבו בני יחודה

ללן מלון ארת
 אנרים דוד ארת

פקידותם למטה אפרים
 ארבעים אלף וחמש מאות
 ממוחה נשוא ביתם
 גר נצבים לנהותם

פקידותם למטה גד חמשה וארבעים
 אלף ושש מאות וחמשים
 משכנותם כמו דשא
 המותם לפינתם נבראו

ויהיו המותם במגפה ארבעה
 ועשרים אלף
 נבאו לברכות כחשכון

פנשה ישת עצבון
 פקידותם למטה מנשה שנים
 ושלשים אלף ומאתים
 נבון חכמותיו

ארבעים ושבעה
 נמשותיו בתחומי
 אימר להרבות ימיו

בני אימר אלף חמשים
 ושנים
 תול ליהם כקססון
 הרים הראשון כמסון

בני הרים שלש מאות
 ועשרים

רצו ער דים באוכה
 שרמי נס לאיל אין כמותו

כרמי שליו לפני האדלף לך שלמה
 ומאתים ד' וטורים את כריו.
 צורת פסל אוסלרין
 סוסיחם נשח לרין

סוסיחם שבע מאות ושלשים וששה
 פקידותם מאתים ארבעים וחמשה:

כבקר יאיר ורח
 חרים שני לו לחסד ממוחה
 בני הרים אלף שבעה עשר

סידותם חמשה מאות
 נמליהם לבא משכנותם

נמליהם ארבע מאות ושלשים וחמשה
 והמדות ששת אלפי שבע מאות ועשרי
 צויתם עוד נש
 לכית ישת כי נבאו

המחנות בני ידעיה לכית יסוע
 חשע מאות שבעים ושלש
 צמחית עלי ורכן

למך כנחומיו נכוף

ויהיו כל ימי למך שבע ושבעים
 שנה ושבע מאות שנה:
 נפשי יחד סידותיו

The certaintie of the Ebrew.

עוזי על פי דברתי

ויהיו פקודיהם שמונת אלפים
וחמש מאות ושמונים

סכיכותיו יבאו גדודים

בתצותו את חבוגרים

בהצותו את ארס נחרים ואת

ארס ציבה וישב יואב ויד את

אדום בני מלח שנים עשר אלף:

עומדים במחלקותיהם

בדרך ורחבלהם

והנותר באורך לעומת תרומת

הקדש עשרת אלפים קדמת

ועשרת אלפים ימות

פיחם כלוחי

סכיב נפשטת ונטרף

סכיב שסנה עשר אלף:

פרוף אדינו

האלף וצלע ניתונט

ואת האלף ושבע המאות וחמשה

ושבעים עשה וזים לעמודים

צינו וצנף ויצץ

ונפש עוד לא יקצץ

ונפש ארס ששה עשר

אלף:

צץ די פרקיו

תוצאות הקי

ואלה תוצאות חניר סמאח

צפון וחמש מאות וארבע

אלפיסטרדח

קו כונן בצדף

ומן כט אכרים צד דודף

ומן כט אפרים עשרים אלף

חשועים חנו סכיכותיו

חשועים בני שדום בנו אחר בנו

שלסון בני עקיב בנו חטימא בנו

שובי מאח שלשים ותשע

כמרכבות טרדים

ומקצת לפניו עומדים:

ומקצת ראשי האמות נתנו לסלאכת

התרשתא נתן וחב דרכמונים אלף

סודקי חמשי כתנות כחנים שלשי ותן

קציני עדה חם

אברהם לוטרון בפיחם:

ואלה ימי חי אברהם מאת שנה

ושבעים שנה וחמש שנים

ניכו סרף

תחת ידיעותיו פרף:

רחיו פקודיהם למשפחותם

אלפים שבע מאות וחמשים:

צדק ענה חנונו

לעתים ידרכו ציננו

ומבני יששכר יודעי בינה לעתים

לדעת סח יעשה ישר דאשיתם

פאתים וכל אחיהם על פיחם

צוריונו נרצץ

נח סופו ויצץ ציץ

ויהיו כל ימי נח תשע מאות

שנה וחמשים שנה וסמ

סן עבר ברחוקיו

שופטית נמח קו:

בני שופטית שלש מאות

שבעים ושנים:

צכי גדיו בנדף

פרעש בני דודף:

בני פרעש אלפים מאח

The certaintie of the Ebrew.

Here the reader must helpe the print: where the text of the right colume should chaunge place with the left.

שמה מאות	שנים ושלשים
קול משמים ומרח	דודך כרוח כנבוכד
יעקב בן ייטב שירח:	שנאן הגלגל קרא
ויהי יעקב בארץ מצרים שבע	דכב אלהים רבותים אלפי
עשרה שנה וחיי יעקב שני	שנאן ה' במסעי בקדשו
חיו שבע שנים וארבעים וסאת שנה	
קנייה משיעה חולות	שירח לנצח במחולות
המשוררים עותחלות:	מן הנשים נתעלות
המשוררים בני אכף כואב	מן הנשים אשר לא ידעו שכתב
אדכעים ושלמים:	ונר כל נפש שנים ושלשים אלף:
קמה משוררת	תהלה לשמו ותפארת
איוב חמתו תותרת:	ובקר כליד מקשרת
ויהי איוב אחרי זאת מאה וארבעים	ואחר ושלשים אלף
שנה וירא את בנו ובני בניו דורות	
דענניה גרשה	תותרת ככרה נשה
אדם האבן הראש:	וכר המליטה כי חשה
ויהי כל ימי אדם אשר חי	ויהי כל בכור וזכר במשפך שמות
תשע מאות שנה ושלשים	בבן חדש וימלה ללקרחת שנים
שנה וסאת כליק וסאת כפי	ותשרים אלף שלשה ושלבים
חזר האדם.	וסאתים

Thus we haue a miraculous record for the Scriptures certainty. In explication somewhat more may be added. Great capital letters are in certain distances: as Gimel in Hith Gallach: distant 2600 from the great Vau in Leuit. 11. These and such are knowne to few. Now whereas 848 margine termes are used: according to which they reade and not according to the text: some (as Dauid Kimchi) thought that done, as to helpe a corruption of the text in Captiuitie. Elias defendeth most learnedly the Massorites text against all colour of arguments brought against it from Talmuds or other. And this much for the Ebrew writ, in this end, as it were, of Daniel. But now I will go on vnto his last vision, expounding the 8. Chapter. The 9 Chapter is the last for time: and so plaine for Christ, that no further exposition could be. The content of which note hath caused lewes to perish still, and hundred all nations.

CHAP. X.

Daniel.

CHAP. 10.

Daniel hath one vision describing Christ the most holy: and an other of an Angel: who sheweth vnto him in generall, the affayres of the Iewes distresse vnder the Persians: And how the Persians are ruled by this Angel, vntil the king of Iauan, Alexander the great commeth.

- 1 **I**N the^a thirde yeere of *Cyrus* king of *Paras*, a speech was reuealed vnto *Daniel*, whose name was called^b *Belteshazzar*. And the speech was^c proper: and the army-like ordered time, great. And he vnderstoode the^d speech, and had vnderstanding in the^e vision.
 - 2 In those dayes, I *Daniel* was in heauinesse three seauens of 8 dayes.
 - 3 Pleasant bread ate I none: and flesh or wine came none within my mouth: and oyntment vsed I none, till three seauens of dayes were fulfilled.
 - 4 And in the foure and twentieth day of the first moneth, I was by the side of the great riuer: that is, ^b *Hiddekel*.
 - 5 And I list vp mine eyes, and looked: and beholde, there was a man cloathed in Linnen, whose loynes were girded with fine golde of *Vphaz*.
 - 6 His body was like the *Turkis*, and his face like the

Hⁱ
sight

fall out fitly: therefore I thought good to ioyne both.
- ^a Conteyned in cha. 11, & 12.
^c Of this that he saw vpon *Tigris*.
^f Because Iudahs enemies had preuailed, to the hinderance of ^g Temples buylding.
^g He putteth a distinction, for the seauens of yeeres, tolde chap. 9, 24. And for them the translation must be a lyke: though, Weekes be the ordinary fit tearme here.
^h Called *Tigris* of Greekes: in notation, sharp-swift. The Persians chiefe glory was in those quarters: and likwyse the Seleucianes Throne. And Seleucus Nicator buylt vpon *Tigris* *Seleucia*: the most famous towne of all, which he buylt.

^a When the works of the Temple was hindered. *Ezra* 4, 14.

^b That is: He braust out a fyre vpon the enemy: euen the Chaldean. By displacing a dunnie letter, he maketh his name to meane so. See what it was, *Cha.* 1, 7.

^c Ebr. Truth expounding signes. *Eb.* Zaba: army by *Aben ezra*, meanyng the war told here. Time it is by *Rablag*. *Beth*

Daniel.

sight of lightnyng, and his eyes like Lampes of fire, and his armes and his feete like the colour of polished Brasse: and the voyce of his wordes, like the voyce of a multitude.

7 Now I *Daniel* onely saw the vision, and the men which were with me saw not the vision: But a great quaking fell vpon them, and they fled away to hide them selues.

8 So I was left alone, & saw this great vision: But no strength was left in me. For my vigour was turned in me into corruption, & I reteyned no strength.

9 Yet I heard the voyce of his wordes. And when I heard the voyce of his wordes, I fell in a slumber on my face: and my face was towardes the ground.

10 Now beholde, an hand touched me, and set me vpon my knees, and vpon the palmes of myne handes.

11 And he sayd vnto me, O *Daniel*, thou gracious man, vnderstande my wordes, which I speake vnto thee: and stande vpright. For now am I sent to thee. And when he had spoken this speech to me, I stood trembling.

12 Then he sayd vnto me: Feare not *Daniel*. For from the first day that thou diddest set thine hart to vnderstande, and to chasten thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the prince of the kingdome of *Paras* stood against me. And beholde, *Michael* the first of the chiefe Princes came to helpe me: and I remayned there by the king of *Paras*.

14 Now I am come to shew thee what shall befall thy people in the time hereafter. For yet the vision is for those dayes.

And

the person that next speaketh, termed a resemblance in sight as a man, is thought to be Gabriel, named chapt. 8, 16. at whose coming to hym Daniel was frightened, & fell in a slumber on his face to the ground: and was touched by him, & set vpon his feete. who also chap. 9, 25. telleth of Christ: as here agayne, ^b That is, Archangel. lude. 9. which terme is hence taken: here Angels are the first princes in comparison with rulers on the earth: and the captain of their host is the first of this company.

Daniel.

15 And when he had spoken these wordes vnto me, I set my face towardes the grounde, and I became dum.

16 And beholde, that resemblance in sight as a man touched my lippes. Then I opened my mouth, and spake, and sayd vnto him that stood before me: O my Lord, by the vision my ^aioyntes are loosed in me, and I retayne no strength.

17 And how can this seruant of my Lord, talke with this my Lord: thus am I: since euen now no strength standeth in me, nor breath is left in me?

18 Than againe he in sight as a man, touched me, and made me strong:

19 And sayd, feare not gracious man: peace be to thee, be strong, againe, I say be strong. And when he had spoken vnto me, I was strengthened, and sayd: Let my Lord speake, for thou hast strengthened me.

20 Than sayd he: Knowest thou ^b wherefore I am come vnto thee? And now I will returne to ^c fight with the Prince of *Parus*: and when I am ^e gone away, the Prince of *Iauan* commeth.

21 But I will shew thee what is written in the Scripture of trueth. And there is none that strengtheneth him selfe with me in these thinges, but *Michael* ^d your Prince.

20. Y. at Tomyris and Cyrus warre, and for Esters sake, had somewhat a longer reigne, that Darius her sonne (by the Iewes) myght be of some good yeres to helpe Iudah, whē he reigned in Xerxes absence, & styl after: and Xerxes great army perished, to the astonishment of all the world: we must in all those affayres, looke vnto the Angels speech: and consider the gouernment of God, by the army of heauen for Iudah, tearmed the Army of heauen. And likewyse for the kings that reigned after Darius, that buylt Ierusalem: that they had somewhat better successe: yf we enter into the sanctuary of this vision, we may see what the counsell of God was touching them: and vse heathen stories, for a commentary vpon this place.

^d This attribute sheweth who Michael must needs be holden: not a created angel: but the only Archangel, & the captayne of the host of the Lord, the sonne of God, who thought it no robbery to be equal with God, And so much ^e name signifieth. Only Christ standeth for his church: which al the world seeketh to oppresse.

^a Or, my sorrowes turned: but the matter telleth whether is principally fit, though both go together.

^b Euen to shew what shal befall thy people, as it was tolde vers. 14.

^c A 120 yeeres after this visiō, great Alexander set on Asia, Now whereas Cyrus perished in the Scythian warres, soone after the hinderance of the Temple: and Cambyssone after by a wound in the thigh, geuen by himself against his wyll: and Darius Hytaspis lyued but 43. Y. (in Ctesias) aged about

Daniel.

CHAP. II.

Gabriel geueth now an exposition of the matters figured by the Image: great, goodly, and terrible: by the beastes that came out of the Sea: and by the other that battered at the river Vlai, in more particuler sort, then the former three expositions of those three visions shewed the matter: so that this is the seauenth time, that the same nations are spoken off: thrise figured, and as often expounded afore. This speach teacheth of their particular dealinges, in such playnnes, as the Heathen afterwarde penned their doinges. He reckoneth how many kinges of Persia shalbe soone cut off, or ouerthrowen, for hindering the work of the Temple. Thence, he passeth ouer to great Alexander, and geueth an abridgement of all his stories: his arising, his fall, and his houses: of his foure principall successours, of the many others lesse then they, of two the mightiest: whose families should all their time, both, clayme the kingdome of Iudah: And he geueth an historie aforehand of ten Kinges, the ten hornes of the fourth Beast: shewing in them the rigour of the iron legges, and iron teeth: how not only they deuoured Iudah in their taxes, and other yecrely reuenues, but trode it more downe, by their continuall camping in it, from both their chiefe kingdomes. And in Antiochus Epiphanes, the last instrument of wrath against the Holy covenant, he continueth a long speach, as he was chiefly to be looked vnto: of his treacherous comming vp in Syria, by poysoning his brother: of his preparing against Egypt (where by the way Iudah felt the beginning of the 2300. dayes oppression:) of his great successe in his first voyage into Egypt: of the seconde, with bad successe: and his vehementer rage against the Temple, by his returne through Iudea: which rage helde three yecres and an halfe: of a thirde voyage, wherein he spoyled Egypt exceedingly, and returned through Iudea to Elymais: and of his death by the hand of God. All these things are handled

Daniel.

handed of him so particularly, that all the wyse of those dayes might be confirmed to stande to the trueth, seeing aforehand what should be their euent: and all of all ages marke in whom the last visions of Daniel ended, that the prophecies might draw men vnto Christ: and not beyonde him, as the Iewes now adayes woulde peruert his sayings, and turne them in most senselesse wyse against Christianitie, and to their owne eternall ruine. For all this, Heathen stories are for vs sure witnesses, of the Angels meaning.

A repetition of Babels fall.

1 **A**ND in the first yeere of Darius the Madaj,
I stood a strength and a fortresse vnto him.

¶ Of 4. Persian kinges, plagued for the Temple.

2 And now I will tell thee the^b trueth. Yet three kinges stande vp to Paras: and the^d fourth shalbe farre richer then they all: and through his strength

So that by the Angel the golden head was broken to powder: by the petition of the watcher, the axe was layde to the roote of the tree, & the Lion pluckt, and Balthazar slaine: that the by Stons power

might be knowen, and the highest myght be seene to sit vpon the fiery throne, with bookes open: and the hand wryting might be perceiued to come from God: and Michael to stand vp. We are lykewyse to regard Christ a gouerner, through al these kinges, that shal reigne before the buyldyng vp of the Temple. So this angelique oration, may be vnto vs as a booke of the warres of God: euen to call prophane writers to the vse of holy stories, and profe of the Gospel, which after these so many particulers, was in the set time to be shewed.

¶ That is, propriety of the visions of the Image & Beastes: which we may not expound, but according to the Angels commentary: which standeth in matters so famous, that men out of the Church, wyl bring vs stories most exactly agreeyng with the Angels wordes: that our enemies may be good iudges

¶ After Darius named afore, Cyrus, Artaxasta, or Artaxerxes called of the Grekes Cambyfes: and Achashuerosh, that maryed Ester, called Darius, sonne of Hystaspis. To these three, the Persians gaue these attributes: Cyrus was a father, Cambyfes a maister, Darius a whorder vp. Herodot. in Thalia

¶ Xerxes, that receyued from Darius great store, besides the ycerely reuenues, Aeschylus the Greeke poet, in Persis a tragedy, made vpon Xerxes flight, bringeth in Atossa (that is) Adassa, talking of this great wealth: & how God brought the Persian pride into a net, to spoyle all their riches. So famous God would haue euery part of the Angels oration: that the stages in Graecia myght heare, how for some angring of God, that huge campe, and that cloude of men, as Themistocles speaketh, in Herodot. was shattered, beside al hope of men.

Daniel.

* Daniel knew without any further telling, what would be the successe, for hinderyng the Temples buyldyng from the fyre throne Chap. 7. and from the flamyng eyes Chap. 10. euen that they shold

by his riches, he shall stirre vp all agaynst the kingdome of *Iauan*.

¶ *Of Alexander, and his family.*

3 Afterwardes a mightie king shall stande vp, and beare a great dominion, and do as he lyst.

4 And when he standeth vp, his kingdome shalbe broken, & shalbe deuided toward the foure windes of the heauen: and not to his posteritie, nor according to his dominion which he bare: For his kingdome shalbe pluckt vp, and be for others beside those.

feeble the discomfiture of all their strength for that: and haue their former kinges soone cut off. How soone they were cut off, Herodotus and Ctesias will conclude that to vs. For Herodotus maketh Darius Hystaspis to be aged about 20. yeeres, when Cyrus prepared warres against Tamyris, and to die, 6. yeeres before Xerxes entring into Græcia: and by Ctesias he lyued but 43. yeeres. So about 30. yeeres after Cyrus voyage, this story of the Persians fell out: and like the waters of sharpe swift Tigris, the other kinges dayes fled away.

What times of the Persians Gabriel passeth ouer.

Soone after Xerxes voyage, Darius a young king at home, furthereth the Temples worke, and acknowledgeth the hand of God to haue payde Kings and people for their hinderance. Seeing his 20. toucheth the 49. for buyldyng Ierusalem: as it was shewed els where, his second falleth at 32. from the retorne. That Iewes and Gentiles may be founde to agree for one purpose, by seuerall occasions. The Temple and religion had no further hinderance by the Persians: Wherefore the Angel passeth ouer all their tymes vnto Alexander, yeeres neare 100. Efter, Ezra, Nehemiah, Aggai, and Zachari, shew the further dealinges of those yeeres.

¶ The belly of brasse, the body of the Leopard: and the notable horne, Alexander the great: with all speede he conquered Asia, and would needes be made a God: vpon the successe, that he did what he listed. Of Iudea he required, that their dates should be taken from his reigne: and all the Sacrificers sonnes borne that yeere, should be called Alexanders. Into Græcia he sent to be helden a God of them. And Callisthenes the Philosopher, that dissuaded him from seeking that honour, was caried about in a cage, in a most opprobrious sort. That made him to be cut off quickly, & his family to be rooted out, as the Angel foretelleth.

¶ Arideus his brother, Phillips sonne, was made king in Macedonia: Olympias, Alexanders mother killed him: Cassander killed her, and poysoned Alexanders two sonnes, Hercules and Alexander. Paus. in Boeot. So Alexanders family was rooted out. He that wil see further streames offyre, issuing from Gods throne, vpon all these families, how Cassander and his house fell, and how all the rest, shall finde

finde this most plentifully marked in Greekes, euen to euery one of his Macedonian Captaynes, how all their families perysh, sauynge two: as God ordeyned afflictors of Iudah. Diodorus Siculus recordeth much of this, in his booke 18. 19. 20. Appian, Pausanias, and Polybius parcels. Thus it was. After Alexanders death, his principal Captaynes agreed, that Alexanders brother Arrideus, should be King, vntill his sonnes came to be elder: And Perdiccas should be Regent: and Seleucus in his office, Maister of the Horse: an office next the hyghest. And by counsaile, the Prouinces were thus appoynted: Ptolemy, should haue Egypt: Laomedon, Syria: Philotas, Lycia: Pithon, Media: Eumenes, Paphlagonia: Antigonus, Pamphylia, Lycia, and great Phrygia: Cassander, Caria, Meleager, Lydia: Leonnatus, Phrygia vpon Hellespontus: Lyfimachus, Thrace: Antipater, Macedonia: other prouinces should continue with such as Alexander had placed in them. Hereupon, riuers of fire flamed from the Throne. Dan 7. and the spoylers spoyle themselves. Perdiccas quickly killeth Meleager. Ptolemy settled in Egypt, killed the former incumbent Cleomenes, a friend to Perdiccas. Perdiccas commeth agaynst hym with all his power: is soone killed, beyonde all mans expectation. Antipater is then Regent: and the partition altered, and Antigonus made Bishop (Episcopus) of Asia: and Seleucus Duke of Babylon. After this, Ptolemy also remoueth Laomedon from Syria (and Iudea) and holdeth it. Philotas killeth Pithon: he, and Eumenes are kylde by Antigonus. Antipater dyed by olde age: thereupon styrres in Macedonia roote out Alexanders house, when Olympias killeth Arrideus and Cassander, sonne to Antipater, killeth both Alexanders chyl dren. Antigonus he grew myghty, and dryueth Seleucus to flight, from Babylon to Egypt: and becommeth so great, that In Persia he was holden voyde of all controuersie, the Lord of Asia: he had robbed Seleucus of Babylon, and wan Syria from Ptolemy, and subdued vnto hym selfe all from Media to Hellespontus. But Ptolemy recouered much of Syria agayne. He & Cassander rulyng Macedonia in his fathers roome, and Ptolemy and Seleucus, make now the foure heades of the Leopard, and the foure notable HORNES. Lyfimachus onely of the small Dukes was least: he also ioyneth agaynst Antigonus. Antigonus the principal of the foure, prepareth agaynst them, and dryueth Ptolemies Garrisons from Syria, and Phoenice or Iudea. Ptolemy sendeth Seleucus to Babylon: who recouereth his owne Countrey: and Antigonus ouercame Ptolemy by sea at Cyprus: where Demetrius his sonne is named a King, by the souldiers. Thereupon the rest also, are, of their souldiers, crowned. At the last, Antigonus is kylde, and his Countries parted among the foure Conquerours. Seleucus obteyned Syria, from Euphrates vnto the sea, and hygh Phrygia: And soone all thence to the ryuer Indus. Here Iudea becommeth litigious, in that Ptolemy had it, lost it, wan it, and lost it agayne: and at the last it falleth by a kinde of agreement, for the most part to Seleucus. Lyfimachus after this was killed by Seleucus: App, in Syr. And Cassanders chyl dren were all kylde. Paus. So, exactly and properly, two houses onely remayne of all Macedonians, that were souldiers with Alexander to be myghty in the worlde: the one in Babylon and the North partes, the other in Egypt. Further matters of these two houses, we may pursue vpon occasion offered from the textes folowyng.

Daniel.

f Of the two legges, ioyned to the belly and sides. cha. 2.
the two kingdomes which remayned of Alexanders
Princes: which make the fourth beast with ten hornes.

^a Ptolemy Lagides the fyrst
HORNE.

^b Egypt, named
verf. 8. & 42.
& 43. where
Edom, Moab,

And the ^a king of the ^b South shalbe ^c strong: and
an ^d other of ^e his Princes, who shalbe ^f stronger
then he, and beare dominion. His dominion shal-
be the ^g greatest dominion.

and Ammon, ioyned together, helpe very much to keepe the speach certayne,
of what men it was to be vnderstoode. The countries of Ptolemy Lagides are
reckoned by the Poet Theocritus thus: Eidyl. 17. Egypt, Phoenice, the Arabias,
Syria, Lybia, Ethiopia, Pamphylia, Cylicia, Lycia, Caria, the Cyclades: the
knowledge of this wyl helpe vs for some speeches folowyng in this prophet:
and for Ezekiels 38. chapter.

^a Daniel should regard his strength principally, how it toucheth Iudah. And so it
fell out. For Ptolemy soone after he helde Egypt, inuaded Iudea: and tooke
Ierusalem on a Sabbath, pretending frendshyp, and not hostilitie. Agatharchi-
des Chius, and Ioseph. Antiquit. 12.

^d Seleucus Nicator, or, Conquerer: the seconde HORNE.

^e Alexanders, not Ptolemyes: though some take it so, the whole tenour of the
speech wyl haue it meant of a seuerall kingdome, and not of Pro. Philadelphus.
The Angel speaking to Daniel, knew that he would helpe hym selfe by the
matter, in all doubtfull tearmes. And as I touched it afore, he was to speake
somewhat darkely, for the Iewes safety.

^f Euent touching Iudea. For though Ptolemy wan it from Laomedon, and often re-
couered it fro Antigonus, yet in the last conquest ouer Antigonus, it was agreed
vpon, that Seleucus should hold Syria: as his house pleaderth in Polyb book, 5.

^g Seleucus had kingdomes vnderneath hym 72. and was the greatest of all Alex-
anders successours. He was so strong, that when vpon a tyme a Bull going to be
sacrificed of Alexander, brake loose, he alone set vpon hym, and killed hym with
his handes, and no other weapon. Whereupon, he bare in his armes Hornes.
App. in Syriac. This heathens obseruation is not vsfit to draw men further to
consider: how from his house hornes aryse, in an other respect. He buylt cities
through his whole kingdome: Sixteene Antiochias, after his fathers name, and
fiue Laodiceas, after his mothers name: nyne after his owne, Seleucias: foure
after his wyues, three Apameas, and one Stratonicea. Now the most famous of
them were the Seleucia: the one vpon the Sea (the myddle Sea) and Seleucia
vpon Tigris, and Laodicea in Phoenice (or the land of Istaël) and Antiochia vn-
der mount Libanus, and Apamea of Syria. Other cities he tearmed by Grecian
or Macedonian cities: or by his owne workes, or king Alexanders. Wherefore
you shall finde in Syria, and further many of Greeke, many Macedonian cities
names: Berocea, Edessa, Perinthos, Maronea, Callipolis, Achaia, Pella, Oropus,
Amphipolis, Arethusa, Astacos, Tegea, Chalcis, Larissa, Herea, Apolonia: and

Joins Daniel.

in Parthia, Sotera, Calliope, Charis, Hecatompolis, Achaia. In the Indiana Alexandreschata. Some are named by victories of Seleucus himself: Nicephorion in Mesopotamia; and Nicopolis in that Armenia which is next to Cappadocia. This heathen catalogue of Townes built by one man, is a condemnation of the Rabbines, that wil not take notice, what king and kingdome must be meant by the Angel in this place. Aben Ezra confesseth, that the king Gog is here meant: and it is their common graunt (as Kimchi sheweth in many of the Psalmes) that when the house of Gog is ouerthrowen, the Messias reigneth. Then let vs examine Ezekiel with Daniel. Ezekiel chap. 38. nameth Gog, Magog, Meshec, Tubal, Gomer, Togarma: & the North quarters, Paras, Cusa and Put, shall ioyn with them. The Greekes there rightly speake, for Mosoch (as they reade it) Tubal and Thorgama, that the Nations about Pontus, Cappadocians, Galathians, Iberes and Armenians, are meant. For in those quarters, those sonnes of Iaphet left monumentes in the names of Nations, Mountaines, or Riueres: which argue who left them, with lesse change in consonantes and vowellles, then Strabo often complainerh that he findeth in Greeke writers for Nations names. So that the confession of Aben Ezra, and the arguments of many our learned, that Seleucidæ are meant by Gog in Ezekiel, may well be considered here, touching the king of the North. And specially Gods goodnesse: how by the state of the time, all the world might know, when Christ was to come into the world: and be acquainted with one tongue wherein the Apostles might write. Ezekiel telleth that when Gog, the Seleucidæ were ouerthrowen, the Lord would be glorified ouer all the earth. Now seeing the Seleucidæ were Greekes, and continued their strength by Greekes officers and armies: as also the Protonies: by this meanes the Greeke tongue spread long before ouer the west, bare sway also ouer the East & South. And whē Romans, whose owne proper language was Latin, had ouerrun all those dominions and spake in all their gouernmēt a strange language in Seleucus townes: all might know that Christ was to be borne soone after. And to this day the Iewes hold, that vpon Gogs fall, Christs comming ought to be: as Kimchi named by me aboue very often, and Rambam in More Nebuchim. Christians who make Ezekiel in Gog speake of things to fall out after the comming of Christ, vnto the end of the world, haue been a great furtherance of many Iewes eternall destruction: and entangled also much of this Chapter and their owne ruine,

Of the mixture of Iron and Clay, how the two

parted Kingdome, the two legges; Dan. 2. soyned in

mans seede, and Mariages, cleaueth together

as Iron and Clay: a daughter of the South

king being giuen to the Northren.

6 And at the ende of certaine yeares, they shall be ioyned together: and the kings daughter of

a About 701 after Alexanders death.

b The Lacedæmonians and the Seleucidæ.

c Bernice Daughter to Pto. Philadelphus.

Joins Daniel.

d Antiochus
Theos, or
the God:
who had al-
ready a wife
called Lao-
dice, by who
he was poy-
soned: Bere-
nice, by her
sonnes kilde,
with her
child and all
her traine: &
Philadel-
phus soone
after this
marriage, dyed.

the South, shall come to the king of the North to
make agreement: But she shall not retaine the
strength of the arme: Neither shall he stand and
his arme. And she shall be given ouer, and they
that brought her, and he that begat her, and her
strengtheners, in those dayes.

7 But an impe from her roors shall stand vp in his
place, and he shall come against the army: & shall
come into the force of the king of the North, and
deale against them, and win.

8 And their Goddes, with their states, with their
precious vessels of siluer and gold, shall he cary in-
to captiuitie into Egypt. And he shall stand, yeares,
about the king of the North.

e The states of Asia, lust. 27.

f Ptol. Euergetes. * is a word not vsed afore.

g Seleucus Callinicus.

h Vnuowelled is either Idols, or else high states That maketh Transla-
ters differ. And the allusion is pleasant: how the Angell comforteth Iuda, in
that the Idolatrous are as the Idollcs with God: And extremely saunteth the
superstition, of Magog or Hierapolis.

i The name of Egypt in a storie of Alexanders successours, must needes cut
off all controuersie, touching the king of the North, and Magog: that none but
Seleucidæ can be the men. So that the verie name Egypt being vsed here, in
the storie which all Heathen would presently acknowledge to set forth Ptole-
mie surnamed Euergetes, that is, Gracious Lord, for spoyling Syria, and a-
gaine in the end of the Chapter. vers 42. and 43. and in an history no lesse then
a Prophēcie of Antiochus Epiphanes king of Syria, spoyling Egypt: this one
terme might haue kept both Iewes and Gentiles, from bringing the Romans
or Turkes to be meant here, in these stories, opening properly the Image, and
the Beast. But as we bring the prophane Empire into those sayings which are
spoken of Antiochus Epiphanes: So the Iewes Rabag and Aben Ezra saw no
reason why the continuers of the Empire, Constantine, and other Christians:
and the Turke might not be brought in: If once men graunt that these mat-
ters fall out in the last dayes: and not as reason required drawe vnto Christ
his first comming. And because it is euident, that Christ was not to come,
vntill these matters fell out: vpon a false suppositi on borrowed from vs,
they continue a leprosie of the worlde. A sufficient preseruatiue against
which, the Angell left one word, euen Egypt: vsing it once, twise, thrise. So
one

.Iohn Daniel.

one word spoken in due forme, is like Apples of gold, and wittie workes of sil-
uer. Prou. 25. 10.

How Heathen that neuer knew Daniel

recorde the euent of this matter.

THe Heathē for this story, as in my former of Greeks,
must be my warrāi. Thus it dependeth vpon the friend-
ship which was betwixt Ptolemie Lagides and Seleu-
cus Nicator: who^e ioyned helpe continually, to make them
selues strong. Magas, some to Ptolemie Lagides, bro-
ther by mother also vnto Pt. Philadelphus; married the
daughter of Antiochus Soter, some to Seleucus. He, vn-
dertaking warres against his brother Philadelphus, cau-
sed his father in law to breake the league, which Seleu-
cus and Lagides their two fathers made. Therupon Phi-
ladelphus sendeth forces into Antiochus countries, to
busie him at home. This much Pausanias recordeth in
Atticis. This breach wearyng both sides, might wel force
them to seeke a new attonement, which bere the Angell
solleth: and Appian the prophane writer, doth recorde
for good diuinitie vse, in these wordes in Syriac. After Se-
leucus, the first successour was Antiochus, surnamed
Soter, that is, a Saviour: because he drove the
out of Asia: He married his stepmother Stratonice, like
to dye for loue of her: the Physitian Erasistratus told the
father. Which matter is most famous in many Heathen
writers: and among them infamous. And 2. Cor. 5. the
H. Gh. seemeth to call his storie into minde. Next, vnto
him was Antiochus begotten by that marriage, called of
the Milesians Theos, the God, because he did put downe
their Tyrant Timark. This God was poisoned by his
wife: two he had, Laodice, and Berenice, the DD. of Pto-
lemie Philadelphus. Laodice kild him, and after him
Berenice, and an infant of Berenices. In reuenge of that,
Ptolemie her brother, being then king, killeth Laodice,

* Diodorus
,, booke 17.
,, 18. 19. 20.

Which fal-
leth out af-
ter the death
of Soter, and
not long be-
fore the
death of
Philadel-
phus.
* Brennus
,, from Bri-
,, tanie and
,, Fraunce
,, then did
,, waite into
,, the East.

Joine Daniel.

Deut. 31.

אֵין כֹּחַ

פְּלִיטָה

אֵין כֹּחַ

פְּלִיטָה

פְּלִיטָה

The not mar
king of this
point hath
pestered all
libraries with
books giuing
strength vn-
to Jewes and
Turkes, to
make Chri-
stians thought
senselesse, and
condemning
their owne
selues: in far
the greatelt
part of our
own writings.
The learned
of late see it.
The vnlearn-
ed should
not strue.
To the legs
of the Image
these mat-
ters belong.

marcheth vnto Syria, and vnto Babylon: and now first
the Parthians rehell, vpon the stirres in the kingdome of
the Selencidae. Thus all mightes Ias vnto is the true God,
whē the very enemies are sufficient iudges. Foretel euents
vnto hēlpe, none but God can. Here an Angell from
God foretelleth matter most fit for the Iron & Clay shew-
ed to Nebuchadnezzar 68. yeares ago: and an heathen is
an indifferent recorder of the euent. And we see then
vnto be the persons vnto which the Angell speaketh off, what
daughter, of a father king of Egypt, is married, and to what
king of Syria, vnto what successe it had: and vnto being an
impe from her rootes reuengeth her death, and innadeth
the others kingdome: how they seeke by mariages to make
agreement: which cleaueth together no better, then Iron
and Clay, but that the marier and married, dye for it: and
the killers vnto the killed, pay for their doings. These
be most noble examples: to shew the iustice of the Iudge
sitting vpon a fierie Throne. He that married his fathers
wife: (vnto which verie marriage is most famous and infam-
ous among the Heathen) first is troubled vnto warres
for his owne daughter: that his incestuous soueraine driven
for peace, to marry vnto the disturbance of all his kingdome:
and admitting a tale of God, doeth not a man, but by posses-
sing from his owne wife. Of Selencus Callinicus Iu-
stine vnto, and bestoweth his 27. Booke to be a verie
fit Commentarie for the storie of this Prophecie, and for
the iustice of Gods iudgement. There Selencus, through
Laodices pricking forward, begunneth his reigne vnto the
death of his stepmother Bernice, and her child: Ptolemy
her brother warreth: she Giras in Asia vnto: Seleucus
fleeth vnto: he scant saved his naked bodie by his brother
Antiochus banked for his kingdome: till robbers kill him:
Eumenes wan much from him: Ptolemy, and the French
spoiled him: He dyed by a fall off an horse, so paying for his
murder. Thus the Heathen notes

Daniel.

9 So the king of the South shall come into the kingdome: and returne into his owne land.

Of Antiochus surnamed the Great. 6. booke.

10 But his sonnes shall warre, and gather a multitude of great forces: And the one shall continue voyages, and overflow and over-run, & shall be restored, and shall warre at the others fortresse.

a If by sedition at home he had not bene called home: he had easily won all the kingdome of Syria lust. 27
b Seleucus

Ceraunus and Antiochus the Great. Of them Appian Alexandrus wrot thus. After Theos, Seleucus the sonne of Theos and Laodice reigned in Syria, surnamed Callinicus. After Seleucus, two sons of Seleucus: (either according to his age) Seleticus and Antiochus. Seleucus being weake and poore, & vnable to rule his armie, was poisoned by his friends, and reigned onely two yeares. Antiochus was surnamed Megas, or the great: and reigned 37. yeares. These be the two kings which here be meant. And an heathen indifferent, as Appian sheweth vnto vs, why the Angel should name the in the plural number, & soone turne to the singular. Polybius saith to the same effect. Booke 4. in these words. Antiochus was the younger sonne of Seleucus Callinicus. He vpon his fathers death, whē the kingdome came to his brother, at the first led a priuate life, in the higher part of the kingdome. Soone after, whē his brother passed ouer the Mount Taurus with his forces, and was killed by guile, he obtained the kingdome: being then not past fifteene. Also for the time Polybius writeth thus. About one time Ptolemy left this life by sicknesse, & Ptolemy called Philopator succeeded in the kingdom. At the same time Seleucus first Seleucus Callinicus or Pogon departed this life, & Antiochus his brother succeeded in the kingdome of Assyria. This was by his account about 100. yeares after Alexanders death. These be then are good commenters for this, 10. as for all the rest.

c. Antiochus continued voyages and overflowed with prosperous successe. Now he was restored, as the Angel telleth. Polybius vnwares expoundeth Daniel, Booke. 5. He sheweth how Diodorus Lieutenant to Philopator in Coele Syria, (wherein Iudea is) euill recompenced for good seruice, agreed with Antiochus to yeeld vnto him the Cities in Coele Syria. He willingly accepted that hope: and the matter was put in speedy execution. By the way he wan Seleucus his ancient strongest hold, situate betwixt Cilicia and Phœnice, vpon the sea that is betwixt Cyprus and Phœnice, which Euergetes wanne from his father, and Philopator held. Presently Diodorus sent him word, that he held Ptolemais himselfe for him, and Tyrus by one Panætolus. One Nicolaus from Philopator besieged Diodorus: but Antiochus campe raised the siege, & wan both Townes well furnished for warre. Then lesser townes yeelded without resistance. When Ptolemy openly betrayed, neither could, nor sought to help. So Antiochus recovered the most places of Syria and Phœnice.

Daniel.

Of the great Armies of Antiochus and Ptolemy Philopator.

Polybius recordeth, how Antiochus was put in hazard for all his kingdome beyond Taurus, by Molon & Alexander two brethren, who despising his young yeares, meant to haue held all. Christians must marke, that God wil haue his word true besides mans hope. His elder brother Sel. Ceraunus was soone dispatched. But that Gods word may be cleare: the other finding his owne mightiest seruants rebels: God, beside his hope, doth bring them to horrible killing of themselues, & hath his enemies (as Theodotus aboue named) mightiest traitors for him: he represseth (being a child) his home enemies: and also beside hope, preuaileth by his forraine: so farre as God had foretold. But when so much is accomplished, then as farre againe beyond mans expectation, God payseth the ballaunce to the other side. Ptolemy Philopator fled to Memphis his chief strength. Agathocles and Sosibius, his chief governors and counsellors, had no better hope of safetie, then to seeke delay by sending Ambassadors for peace: and stirred the Rhodians, Byzantians, Cyzicens, and Actolos to do the same. Where when they came to both kings, they found opportunity for Ptolemy to prepare all things needfull for warres. Captaines of Greekes of best fame, and of all forces are obtained. Souldiers from other bandes called vnto this service, are dayly practised for all chenalric: and the Ambassadors from Antiochus vnto Ptolemy are in Memphis most gently entertained: but see not what preparation he maketh in Alexandria. Antiochus hauing obtained the most part of Syria and Phoenice, had no great care to practise his Arme: but thought, that he should without warre haue the rest to yeeld: and that Ptolemy durst neuer now hazard his whole estate. In this hope he thought to match Ptolemies Ambassadors, who came to him
vnto

Daniel.

unto Seleucia, as much by pretence of iustice, as by strength. Antiochus sayd, that his surprizing of Seleucia was no iniurie vnto Ptolemie: because those quarters were won from Antigonus Monophthalmus by Ptolemies helpe for Seleucus, not for him selfe: and that then also Cœle Syria by agreement was graunted vnto Seleucus, that Ptolemy warred for Seleucus, and not for him selfe: and that this was the common graunt of all the Kings. When Cassander, Lysimachus, Seleucus overcame Antigonus, they swore that Cœle Syria should belong to Seleucus. The Ambassadour, from Ptolemy spake for their side, of great Leage-breach, of Theodotus treason, of Antiochus inuasion of Ptolemy Lagides possessions: saying, that Lagides helpe Seleucus vpon this condition, that Seleucus should haue Asia, and he should hold Cœle Syria and Phœnice to himselfe: but after long debating nothing was concluded: and thereupon Antiochus prepared to winne the rest of Syria. But Gaza is fortified by Ptolemy. Sundrie townes Polybius reckoneth that he conquered: Through he commeth to Berytos, recovering Botrys and Theon Prosopon. He burnt Trieris and Calamus by the way. Of Sidon he missed: but wanne Philoteria set vpon Iordan. Thence he commeth to Atabyrion, (Tabor) on a Mountaine fiftene furlongs high, and surpriseth it. There Hippolochus a Thessalian falleth vnto him from Philopator, to his great encouragement, hauing foure hundred horse. Pella, Camous, Gephron, Abila, Galatis, became also his. And Gadara, one of the strongest holds there. In Arabia, Tarabata Massana was won by him with much paines: & thereupon Rabat Aman, where, companies that shrunke vnto him, he sent to keepe the quarters of Samaria. All this Polybius recordeth, that we may looke vnto the Angels words, how he should prosper, so farre as the Angel sayd: Make voyages, and overflowe, and recouer his fathers losses: and come vnto Christ.

Here we may see how the counsell of God is brought about in mans confusion: that Iudea should be thus vexed, betwixt two kingdoms mightie North and South: & the legs of Daniels Image beare a proportion from him which proportioned all the earth.

This particular naming of places neare Iudea may serue to many good purposes, beside the present argument of shewing what special care the gracious goodnes of God had, for to make these matters cleare which might allpre all the world

Daniel.

** In th' Arab. Geogr. it is called Raphia: where that is, standing high after the Arab. is the fittest notation.*

even vnto the fortresse of Egygt, to fight with the King of the South, at his owne Fortresse at *Raphia*: Of which towne Strabo speaketh thus; *Beyonde Gaza standeth * Raphia, where the field was fought betweene Ptolemy the fourth, and Antiochus the great. Then Rinocolura, Syrbonis, and other parts of Egypt. So famous God would haue the Angels terme here of Fortresse to be.*

Of Ptolemy Philopator, and his Armie gotten to be great, against *Antiochus the great*: after which victorie he is a seauenth *Horne to Iudab.*

** The Angel vseth Daniels terme, Cha. 8. 7. spoken no elsewhere, shewing his notice, reuerence, and loue to Daniel.*

11 And the king of the South shall * deale fiercely, and come forth and fight with the other, with the king of the North: and shall set forth a great multitude, and the other multitude shall be giuen into his hand.

12 And that multitude shalbe ouerthrowne: and his hart will be hautie: and hauing cast downe tennes of thousands, yet he shal not be of force.

d Polybius liuing with Scipio the noble warriar in this age recordeth this warre, in more particulars, then Penelope saw the description of the Troians where was Simois, where Priamus palace, where Achilles, where Vlysses tents: and all other affaires. He describeth Raphia where they fought: how it is the next Citie to Egypt after Rinocolura: and neare Gaza. He reckoneth the chieftaines, of what nation they were: what companies, and what nations they had vnder them: of what number, as Ptolemies footemen 70000. Horse 5000. Elephants 73. Antiochus footmen 63000. Horse 6000. Elephants 102. Also he telleth all the fighting: where at the last, beyond all hope, Philopater hath a great victorie, and such an hand ouer Antiochus, that if he could haue pursued with courage, he might haue spoyled him of his kingdome. The 12. v. may well containe the pride of Philopater against God, and destruction of the Iewes: handled Mach. 3. And as well may be applied vnto the greatnesse of his victorie, and licentiousnesse thereupon: which Iustine booke 30. doth note to haue bene the beginning of the decay of his court. Also Polybius noteth, that Cleomenes king of Sparte, being with him a prisoner, seeing his behaviour, vpon aduantage slue him.

Daniel.

- 13 For the king of the North shall againe set foorth a greater multitude then the former. And at the end of times (that is , yeares) he shall come often with a mightie armie and great riches.
- 14 Wherefore in those times many shal stand against the king of the South. But the lawlesse children of thy people will be caried away , at the stablishing of the vision, and shall come to nothing.
- 15 And the king of the North shall come and cast vp mounts, and shal surprise any the strongest towne: & the armes of the South shall not be able to withstand him : nor his chosen people, nor any kind of strength be to withstand.
- 16 But he that cometh against him shall do what he list, and none shall stand before him. And he shall stand in the land Tzeby : and it shall he wasted by his * forces.
- 17 And he shall set his face to come with the might of all his kingdome, preteriding matter of agreement: which he shall bring about. For he shall giue him a daughter of women, *even as* to destroy her. But she will not stand: I meane, she will not be for him.
- 18 And he shall turne his face vnto the † Isles , and take many. But a state shal make his shame rest on him selfe: without his owne shame he shall pay him againe.
- 12.3. toucheth the most of all this. How Antiochus wanne Iudea: how after Philopaters death, Antiochus Epiphanes sent Scopas into Syria, who recovered many rownes, and by warres ouercame Iudea: how Antiochus not long after ouercame Scopas, & destroyed a great part of his armie: how the Iewes yeelded vnto him willingly: and holpe him to besiege Ptolemies garrisons which held the castle. For all this, Polybius booke 16. is cited of Iosephus, that the heathen still may be iudges of Daniel. Also he recordeth the placing of his daughter Cleopatra to Ptolemy Epiphanes: yeelding vnto him Cete Syria, Samaria, Iudea & Phoenice, in the name of a dowrie. Moreover he recordeth

* Heb. hand.
† So in Gen.
10. the coun-
treys of Gre-
cia all about
Hellespont,
are termed:
as Daniel
knew & hea-
then should
not know.
e All these
matters may
best be had-
led together:
proceeding
in one tenor
of victories.
We may see
here most
liuely howe
Iudea is wa-
sted by the
fourth beast,
which hath
teeth of iron
& steely wea-
pons: & how
it treadeth
vnder foote
that which it
doth not eat.
Ioseph. Ant.

Daniel.

what fauour he shewed vnto the Iewes for their willingnesse of subiection, and affording victuals vnto his armie: how he restored Ierusalem, left almost voyd of men (so it was wasted by his armies afore, and warres of contrarie victors) and how he graunted many immunities for the Citizens and the Priests. All this from the verie Decree of Antiochus. Moreouer he touched Lydia & Phrygia reigned by Antiochus: and how from Mesopotamia and Babylonia he removed thither 2000 families of Iewes: as the most trustie of all his subiectes, & fittest to repress all stirres there that the Lagidæ made vpon losse of those countreys. And for prooffe of his narration he bringeth an whole Epistle of Antiochus written to his Generall Zeuxis. That record testifieth how manie Iewes resisted the king of the North. Now touching them which were *caried away* by Philopaters allurements, to be lawlesse, and to forsake religion, Antiochus Decree graunting all Iudah their owne lawes, containeth also in effect the rooting out of the other: and plaine reason would tell that Iudah would stirre him vnto that. Their allurements from religion is touched. Machab. 3. how the king of Egypt entised Iewes vnto Atheisme. Appian also in his Syriaquestoucheth much of this: how Antiochus wanne from Ptolemy, Syria and Cilicia: and came with an exceeding great armie: how he pretended the giuing of his daughter in mariage to Ptolemy: and yet thought to haue invaded Egypt: and missing of that hope gaue to Ptolemy his daughter, and Syria in dowrie. This much the heathen knew. The Angell telleth euen his heart and counsell: that by his daughter he thought to haue dispatched Ptolemy Philometor: and noteth his dulnesse: how when he meant to dispatch the other, his action tended rather to destroy her. But that she tooke another safer course. Also for the Isles, that is Greekes countreys, and the beginning of falling out with the Romanes Appian doth record that. He nameth Hellestontes, Eoleas, Ionas, Phocæa, Euboia, Delos, Samos, conquered by him: and also his going ouer vnto Thrace. And how Smyrni with Lampfaceni and others resisting him, sent Ambassadors vnto the Romane Proconsul: who debated the matter with Antiochus, why he should come from Media to Hellestontus with so great an armie: and why he tooke Syria and Cilicia from Ptolemie: how after many other Ambassages, nothing toward peace falling out, & Antiochus raigning ouer many and mightie nations set vpon the sea coasts, and Romanes being killed and captiued in Delos, the Romane warres brake out, and Lucius Scipio the Consul is ordained General: The ~~xxx~~ or state here named. To whom the famous warriour Scipio Africanus the first is ioyned an assistant. Now Annibal ~~vs~~ ^{vs} his aduersarie, the Carthaginian was with Antiochus: yet that Gods counsel might stand, he could not rule Antiochus with his best counsell, to haue invaded Italie and haue wasted it: as Annibal had done. But in Græcia he fought, and vpon small losses he fled: voyd of all counsell, leauing strong holds full of treasure, armour, and victuals whole for the enemy: still complaining that God was against him: and dealing as one from whom God had taken away all iudgements. He sought after this peace with
great

Daniel.

great offers: but liked not of refusall, and fought againe, and was put to extreme shame, as the Angel here doth terme it. These were the conditions. That he should relinquish all Europe, and all Asia, vnto the Mount, *מונט*, called *סיון*, by the greatnes, *טאפ*. Which name sheweth the East tongues much alike: through the East it reached. He might not come further West: besides he should yeeld vp all his Elephants: and so many ships as he should be commanded: should giue twenty hostages such as the Generall should prescribe, and for the charges of the warres forthwith 500. Euboica Talents, and in 12. yeares twelue hundred, by equally yearly portions, and restore all captiues. These conditions of shame he was faine to take. And among the pledges Antiochus his sonne was one: who, being of as bad disposition as an Antichrist, starterh* hereafter from Rome to be ouer the people of God: that we should lesse maruell, when the like should arise there againe. Appian recordeth these matters for Greekes: Linaie, more at large for the countreys of Latine studies: and Iustine for children: that if we had applyed these stories of Cleopatras marriage in Egypt, and Berenices into Syria, Assyria, or Babylonia, we might see the legges of Daniels Image expounded: and when we marked such sedition springing hence that ouerthrew both kingdomes, and the chiefest here handled and all written euen of heathen, we might see how sure Daniels words are: who saw, that as iron could not be mixed with clay, so these affinities of one Macedonian kindred should neuer hold sure atonement.

The death of Antiochus the great.

19 And he shall turne his face vnto the fortes of his owne land: but he shall be ouerthrowne and fall, and be no more found.

Justin. b. 32. sheweth that Antiochus being prest by the Romanes with an heauie tribute, either for couetousnesse or for necessitie, as he went to spoyle a temple Dindymei Iouis, he was killed. Strabo an ancients, speaketh more likely: that going about to rob a temple of Bel in Elam, the nation did set vpon him and killed him. The Angel telleth that his ruine should be in his own land. Now the Angels speech: He shall be no more found: that, toucheth the maner of his death: as he was killed by a tumult Barbarian in sacriledge: and left voyd of all glorie. Thus the sixt horne was broken: as the seuenth Prol. mie Philopator by Cleomenes. Polyb. 5.

Of Seleuc. Philopator, the 9. Horne.

20 Then shall stand vp in his* place, a sencer foorth of an extortioner: in the honour of the kingdom. But he shall be broken within few dayes: yet not in open anger nor in battell.

* *ie. lieu or steed, the Angels terme, new, but plaine in forme.*

Daniel.

* Seleucus Philopater loued his fathers steps of Church-robbing. Iason of Cyren abridged by him which wrote the second of the Machabees, sheweth how Seleucus would haue robbed the Temple of Ierusalem. Although that booke is full of Rabbique trickes, and hath some openly Talmudicall, as making Nehemias to be all one with Zorobabel, the builder of Altar and Temple, as the Babylonian Talmud doth in Sanedrin, & hath many childish flourishes, yet as we vse heathen euen fables for substance of a narration, though couered with light stuffe: we may cite that author for so much: hearing from God by heathen what Seleucus would be. His poysoning is here described: a breacking, not by face to face, nor by warres. So close guile, as poysoning must be the third kind. Appian in Syriaques sheweth all: thus, When Antiochus the Great was dead, Seleucus his sonne succeeded. And he did set free his brother Antiochus from the Romanes hostage, yeelding his sonne Demetrius in lieu of him. Now when Antiochus returned from hostage, and was about Athens, Seleucus dyeth by the trecherie of one Heliodorus that was about him. That Heliodorus vsurped the reigne: but Eumenes and Attalus remoue him: and settle Antiochus in it, winning that mans fauour: being now vpon offences in suspicion of the Romanes. And so Antiochus the sonne of Antiochus the great obtained the reigne of Syria. He had his syrname Epiphanes, because the kingdome being caught at by others, he cometh to be seene their king. Mark how the Angel touched all these matters and moe.

Of Antiochus Epiphanes the 10. horne, in whom the iron
of the Syriaque legge doth end, and on whom the rest of Daniel
 goeth: how he is a litle horne, a plucker away of three before
*him: of his *brother (by Heliodorus sleight, though he after*
would haue raigned,) of his brothers sonne, and of his sister
Cleopatraa sonne: and how he had eyes like a primate man: and
a mouth speaking presumptuous things.

- | | |
|--|---|
| <p>g Here fixe
 yeares storie
 is comprised:
 how Antio-
 chus was vile
 as an hostage
 & prisoner,
 but viler for
 his manners:
 called there-
 fore Epima-</p> | <p>21. In his place there shall stand vp a vile person: to whom they shall not giue the honour of the kingdome: but he shall come quietly, and get the kingdome by subleties.</p> <p>22 And by armes ouerthrowing they shalbe ouerthrowne before him, and shalbe broken, as also the * Prince of the couenant.</p> <p>23 Through the ioyning together with whom, he shall worke deceitfully: and shall come vp and overcome</p> |
|--|---|

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ouercome with a small people.

24 Vnto a quiet state, and vnto the fatnesse of the
countrie shall he come: and he shal do that which
his fathers haue not done: nor his fathers fathers:
he shall spoile and rob: and scatter riches among
thē: also he shall forecast deuises against the strong
holds: and *this* for a good while.

nes, wileffe,
of Polybius
in Athenes:
in whom his
maners are
noted to be
strange: part
of them shall
be here layd

downe. He would (saith Polybius) sometimes steale out of the Court from his seruants, into any part of the citie, and be a second or a third in any companie: often found in goldsmithes shops, and a companion with the cōmon sort, and the basest strangers that came to towne: & when he should perceiue any youths minding a drinking together, he would steale vpon them, with his pot and Musique: that the most part would for the strangenesse leaue the company. Also oftentimes casting off his royall robes, he would walke in a gowne in the courtes, crauing an office, and taking one by the hand, embracing another, he would desire them to giue him a voyce: sometimes that he might be Steward of the market: sometimes Shiriffe: and obtaining his office he would sit in an iuorie chaire, after the Romanes maner, and heare the market bargains with great sadnesse: wherby the better sort could not tell what to thinke of him: some thought him verie simple: some others starke mad. Likewise in his gifts he was no wiser. He would giue some, disc, some, dates, some gold: & meeting some whom he neuer saw afore, he would bestow vpon them vn hoped rewards: in sacrifices and honouring the God, he passed all that haue reigned. The Olympion of Athens, and the huge image at Delos altar shew that. He vsed to wash him in the common bathes, full of the basest sortes: and had tankards of the dearest ointments caried in for him. Where when a certaine man sayd: Happy are you Kings, which vse such sweete sentes: he sayd nothing then, but on the morow, as the other was bathing him selfe, he came vpon him, and caused a verie great pot of the dearest ointment stacte, to be powred on his head, that all standing by tombled in ointment: & some falling downe for the slipperinesse caused laughter, as did the King him selfe. What infinite thousandes of poundes he bestowed on a Triumph, hauing heard of Paulus Æmylius the Romane Generall, it would be too long to tell. That fell out when he had spoyled Ægypt, in his last voyage. And this of Polybius will serue, to shew his spoiling nature here touched. How he came by his kingdom, and was able to ouerflow. Appian aboue shewed that, euen by two wealthie kings helpes. His preence of right was the society made with his brother: who (I thinke) is here named the Prince of the couenant, or agreement. To meane it of Ptolemy Philometor who reigned first sixe yeares after him, it may be thought somewhat harder. The spoiling and robbing of his owne countrie, may well be vnderstood to be for Attalus and Eumenes armies that made

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him king against the states will: who denied him the honor of the kingdoms. He began to reigne in. 137. of the Greeks. 1. Mach. Which account must be taken from Alexanders death: and not begin 14 yeares later: where men imagine, that because then Alexanders family was vtterly rooted out, & the Capitaines were called first kings, they fixed their date. For if Claudius Ptolemie say true, that from the first of Nabonassar 424. Alexander dyed, & the seuenth of Philometor is thence 574. The first of Philometor being at 142. after Alexanders death, his seuenth should be at Antiochus his first, and so he could not be set vpon by Antiochus. This sheweth what vncertaintie heathen haue in their supposed exquisite particulars. And herein Codoman deserueth prayes for amending the common error from Greekes: as we expounde them. Likewise the Romanes recordes for Paulus Æmilius go hard, whose triumph falleth after Antiochus death by the former recknings. My partener Beroaldus herein twise followed the common error, which by the way I was to amend.

The dealings of Antiochus Epiphanes touching *Ptolemie Philometor and Iudah: whence the troubles of Iuda. 1. Mach. begin.*

* פתחבנן vſed
Daniel 1. on-
ly and here-
in With An-
tiochus dea-
lings against
Ægypt his
doings a-
gainst Iudæa
fall out. it he
was to take
still in his
way. His in-
uasiō of Æ-
gypt is had-
led in Liue
booke. 45.
How he pre-
tended to
helpe there
one brother
against the

- 25 Also he^h shall stirre-vp his strength and his hart
against the king of the South, with a great armie:
and the king of the South shall combat in warre
with an armie very great and strong: But he shall
not stand, because they will cast deuises for him.
- 26 And they that eate* the portion of his meate shall
breake him: and the other army shall ouerflow, and
many slaine shall fall.
- 27 And both the kings harts shalbe set on mischief:
& at one table leasing will they speake: But it shall
not prosper: for the end is yet to come at a set time.
- 28 And he shall returne into his land with great ri-
ches: And shall set his hart against the holy coue-
nant: and practise, and preuaile, and returne into
his owne land.
- 29 And at a set time he shall come againe into the
South: but it shall not be as the former, and as a la-
ter voyage.

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- 30 For shippes of Chittim shall come against him: wherefore he shall fret, yet returne, and fume against the holy couenant: and practise, and returne and haue intelligence with them that forsake the holy couenant.
- 31 And armes shall stand on his part, which shall pollute the Sanctuary of strength, and shall take away the cōtinuall sacrifice, & they shall set vp their lothsome faithlesse worker of desolation.

other, (two Ptolemies they were:) and wan all Egypt but Alexandria, and left it to th' elder brother: But he had a great garrison still at Pelusium.

That made the elder brother suspect him: and thanke him but onely for a fashion for all his helpe: here it is told. The brethren agreed: Antiochus returned with a fleet by sea, and campe by land into Egypt, and requireth Cyprus to be graunted him, with Pelusium and the soyle about it. Ptolemie craueth the Romanes ayde: who then had their fleet neare, Popilius is sent with letters from the Romaue state commanding Antiochus to depart from Egypt: the king taking the letters said he would consult vpon an answer: Then Popilius draweth a circle about him with his staffe, and biddeth him consule within that. He was fayne to yeeld, though it greeued him to the hart. Ptolemie thanketh the Romanes as hauing his kingdome by their fauour: and Antiochus likewise sendeth to Rome word that they shall in all things commaunde him. So we see how these legges draw now to be clay like: and how the little horne hath broken once three hornes, his brother, his sonne Demetrius and his sister s'onne king of Egypt, whereby the mariages make iron to be clay.

The dealing of Antiochus against Iudæa.

IThinke it good to touch briefly all Antiochus dealings against Iudæa here together: which are conteined vers. 28. and from vers. 30. vnto vers. 40. wholly. Thus it standeth: at his going to Egypt he delt with the Iewes that forsake Gods Law: and there begin the dayes 2300. in the 142. since Alexanders death. In 143. he returneth and dealeth in open crueltie: then he had further intelligence with them that forsake the holy couenant. This is plentifully handled in 1. Mich. 1. vers. 23. how he polluted and robbed the temple. After two full yeares. 145. of the Greekes. Iason a mischicuous dealer against the holy co-

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nenant with 1000. men did set upon Ierusalem, and made great slaughter, sparing none. Now Antiochus returning, from Egypt, and knowing this, thought that the nation would rebell, and minded to weaken them more. 2. Mach. 5.11. He surprised the holie Citie, kaining Menelaus his leader: vvhich most vvickeedly forsake the holie couenant: he destroyed 80000. in three dayes some slaine: some sold: and he charged that no age nor sex should be spared: and such as fled vnto the hous-toppes should be kild cruelly. So young and old, men and vvomen, boyes, gyrls and infants vvere slaine. This the Angell foretold, that they should fall, by sword, fire, captiuitie, spoiles, & he should not regard the tenderneffe of vvoman. Now touching Antiochus dealings ouer Religios, which the Angell termeth, against euery God, and which phraze S. Paul translateth: against all that is called God or vvorship, and how he exalteth himselfe against the God of Gods: Polybius toucheth the former, and the bookes of Machabees the later. Thus Polybius in Athenaus vvriteth: ἐν δὲ ταῖς πρὸς τὰς πόλεις δυσίαις, καὶ ταῖς πρὸς τοὺς θεοὺς τιμαῖς πάντας ὑπερέβαλε τὸς βασιλευκότας. τὴν δὲ αὖ τις ταχύνεται, ἐκ τῆς παρ' Ἀθηναίων ὀλυμπιεύς, καὶ ἥτις περὶ τὸν ἐν δῆλῳ βωμὸν, ἀνδριάντων. In sacrifices and honours about Gods he surmounted all that euer reigned: Olympieum in Athens: and the huge Images at Delos altar, argue that. The prophane Polybius might thinke of his Religions vehemencie for the vrging, vvich vvvas for the Iewes, vnto it: vvich must be countenanced vvith great charges. And concerning his exalting of him selfe against God for all the Law, dayes 2300. for the temple, Ierusalem, and Gods people vvith torments and death three yeares and an halfe, the Machabees shew that: vvithther, once for all I referre the reader. There it vvill appeare how he did set his hart against the holie couenant: how he had intelligence vvith the forsakers of the holy couenant, Iason, Menelaus and such vvich vvvere

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were come to the fulnesse of sinne: how he by great promises
 a'lured to mischief the covenant, and much preuailed: how
 he aduanced in honour heathen vvhom he fauoured to
 rule the many in Iuda, and parted the land into a gaine,
 how armes from his polluted the Sanctuarie vvith ban-
 quetting, harlots and Idolatrous sacrifices; and inhibited
 all Moses Religion: and required practise of his heathen,
 and punished the refusers, many dayes by sword, flame, cap-
 tinitie, spoile: how the Machabees vvere holpen vvith
 litle helpe: how the teachers by all good example; and gi-
 uers of true knowledge in holie covenant vvere ouer-
 throwne: As Eleazar their old Scribe, vvith his most
 graue oration: and the seuen brethren, vvho handled this
 Angels oration most diuinely: all these matters may thence
 be fetched. And specially how he neuer vvas moued vvith
 the tenderesse of vvomen, but tormented them, against
 all nations humanitie, for their lawes: that is often and
 much recorded. But touching his owne concubines, Tar-
 senses and Malleote rebell, (by Theodore) for that their
 towns were given to queanes allowance. Now for the God
 of all might, how in his place he honoreth, yea a God he
 honoreth vvhom his fathers knew not, Iupiter Olym-
 pins, and causeth the forces of the God of all might to haue
 a strange God, and maintained by Apollonius the authour
 of abominations, the most lothsome infidels as the lothsome
 beastes in Leuiticus and souldiers working desolation: these
 points alltogether may be fetched better frō the Macha-
 bees then here mixed. The Angell vvas here to take spe-
 ciall heed that his phrases should be darke for heathen, and
 cleare for them that knew the Ebrew Prophets style. In o-
 pening of them a, speech somewhat long must come in after
 their translation.

32 And the wicked dealers against the covenant he
 shall make prophane by guile: but the people that
 know their God shall lay hold and practise.

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33 And the teachers among the people shall giue instruction to many: who shall be ouerthrowen by sword and by flame, by captiuitie and by spoyle many dayes.

34 And whē they are ouerthrowen, they shalbe holpen with a little helpe: But many shall ioynē vnto them faintly.

* *ἐπεὶ τὸ τίλ*
Mat. 24 6. 5.
Is a most oratorious
expositiō of
the phrase.

35 And some of the teachers shalbe ouerthrowen, to be tryed, and to be purged, and to be whited, vnto the times end. For the set time is* yet to come.

נדר אומר
ὕψιστος
2. Pet. 2.
† 2. Thess. 2 4.
Translateth
this better
then mans
wit would.

36 And the king shall do what he list: and exalt himselfe, and magnifie himselfe aboue all (*that is called*) God: and against the God of Gods shall he speake swelling things, and prosper vntill the anger be finished: for a seuerē iudgement is to be executed.

* The Angel
to Daniel or
Iere. in *וי* &
וי is plain,
which terme
is for God: &
not an Idol.
Iere. 16. 19.
He of purpose
vseth all
hard terms?
What could
be hard vnto
a learned
Hebrew and
who would
let enemies
know his
minde.

37 And vnto the Gods of his fathers will he haue no regard: likewise vnto the tendernesse of women, or vnto any God he will haue no regard, but will magnifie himselfe aboue all.

38 As for the God * almightie: in his place he will honour, yea a God whom his fathers knew not will he honour, with gold & with siluer, and with precious stones and with iewelless.

39 So he shall deale that the forces of the almightie shall haue a straunge God. Whom he fauoreth he shall greatly aduaunce and make them rulers ouer many: and shall part the land to be a sale.

*Antiochus his third voyage into Egypt:
against Ptolemie Philometor.*

40 And at the end of time the king of the South shall
* push at him: & the king of the North shall come
against him like a whirlwind with charret, & horses
and shippes many: and shall come through countreys,

* as chap. 8. 4.

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treys, and flow and passe ouer.

- 41 Also he shall come into the* Tzeby land: and many landes shalbe ouerthrowen. But these shalbe safe from his hand: Edom and Moab and the chiefe of the sonnes of Ammon. Ezek. 20.
- 42 Also he shall stretch forth his hand ouer countreys: specially the land of Egypt shall not escape.
- 43 But he shall haue power ouer the hid treasure of gold and siluer, and ouer all the iewels of Egypt: and Lubin and Cushim shalbe with his passages.

How Antiochus bestowed the spoiles of Egypt
and of other countreys, as Polybins in A-
theneus recordeth, as a witnesse vnto
the holy Angell.

I Thinke good to lay downe here Polybins wordes touching Antiochus, vwho came vppoorely, and saw his father distressed and his brother likewise, when both were forced to Church-robbing. The summe is this, that he bestowed infinite cost vpon a triumph to imitate Paulus Emilius: hauing gotten the vvealth by spoiling young Philometor, and breaking league vwith him: by the contributions of his friendes: and by robbing most Churches. Wherein he would manifestly be aboue euery God. The learned vwill best like the authours owne vvordes: neither can our tongue so vwell expresse them. Thus Athenens bringeth Polybins vvordes.

ὁ δὲ αὐτὸς αὐτὸν βασιλεὺς ἀνέσχετο τὸ ἐν τῇ Μακεδονίᾳ συντελεσθῆναι ἀγῶ-
νας ὑπὸ Αἰμιλίου Παύλου τοῦ Ῥωμαίου στρατηγοῦ, ἐν λόγῳ τῇ μεγαλειότητι
δορυ καὶ ἰσχυρῶς τὸ Παῦλον, ἐξέπαιζε πολεμικῶς καὶ διαρῆς εἰς τὰς πόλεις, καὶ ἀν-
ταγωνιστὰς τοῦ ἱεροῦ ἀγῶνας ὑπὸ αὐτοῦ ἐπὶ δαίμονι, ὡς πολλῶν ἡρώδων τῶν
Ἑλλήνων ἀποδίδωμι εἰς τὴν αἰὶν αὐτοῦ ἀριεῖαν. ἀρχὴν δὲ ἐποίησαντο τὸ παλαιό-
ριον τὴν πομπὴν αὐτοῦ ἐπιτελεσθῆναι, καθήκον τὸ πρὸς Ῥωμαίων ἔχοντις
καθ' ὅσον ἐν δαίμονι αἰνοῦσιν αὐτοῦ ἀντιτάσσοντες τῇ ἀντικρίσει πάντα
καὶ χίλους, μὲν δὲ Μουσὴν πέντε χίλους σιμωχεῖς ἔσαν, Κίλικας δὲ εἰς τὴν
ἀρχὴν τρεῖς καὶ ὀκτακισμῶν τετραχίλους, ἡγεμόνες ἔχοντες στρατὸν. ὑπὸ δὲ

Daniel.

[illegible]

This record I hold much worth, seeing it agreeth so fitly with the robbing of Egypt: and also might well be the
cause

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cause of his necessitie (proceeding from prodigallitie) to spoyle the temple of Persepolis mentioned. 2. Mach. 9.* An old opinion that the Romanes are one of the foure kingdoms in Daniel, made men draw them as enemies to Gods people into this oration. They are in the commers vvith shippes from * Chittun indeede: & therein Daniel remembering Balaā knew that hence the Romanes might should encrease: to afflict Assur and Eber, whose chiefe Christ vvias, and that they should hold-on vnto the end: and specially be the lothsome infidels vvhich should destroy Ierusalem. But the Romanes dealt not against the holie Iewes lawes of Religion, vvhich matter here was to be handled: nor medled vvith the Iewes till the nation by sedition called for them: and Gods seueritie vvias not to giue them comfort touching ill called for, by their owne loose- nesse, but against such as by force continued the vvith-holding of their kingdome: And no vvord here vvill agree vvith the Romanes: vnlesse vve dare make Scripture a nose of vvaxe. The Iewes indeede since the dayes of Methargem Ierusalem would haue the Romanes meant, one of Daniels foure kingdomes: and yet them selues the onely nation blessed. Eusebius and other Christians vvould draw the Romanes in, but vvould also haue heathen Christians to be afflicted here: So the Angell is made to speake in the cloudes, and all gracious Daniel sealed vp, as vne.xpliable: and the stories drawen beyond Christ, afore they reach neare vnto him, and Iewes hardened, and Christianitie vvakened, and all Libraries pestered vvith errors of infinite confusion. And vnlesse vve be content to ronoke our erroneous notes for the Romanes in Daniel. chap. 2. 7. and here, 11. and likewise for Ezek. 38. and a little vpon Zacharie 6. for the foure Monarchies, vve shall do our selues great minrie: and breake the law which forbiddeth to lay a stumbling blocke afore the blind: and, I feare, be counted of small conscience in Religion. He

* The Romanes can not be holdē any of Daniels foure kingdomes. * צים כחיס Mo ses phrase Num. 24. v- sed here, made Daniel know by like reuolutions: that the Romanes here arising should afflict: as these four kingdomes: and hold on vnto the end: and he knew that they should be the killers of Christ.

Daniel.

that would willingly continue an error to disturbance of the Bible, is no better affected then those foure beastes that goe into the riuer of burning fire. Herein Printers should specially shew conscience, that their actions continue not error for gaine, after blame iust and profitable.

Of Antiochus Parthian war and breaking without hand, chap. 8. and casting into the fier, chap. 7.

a Eb. וּבְבָבְלוֹן
Babylonian
terme, often
vsed in the
Babylonian
Talmud.
The Greeke
kept it
αβαδονα.

44 But* tydings shall trouble him from the East, and from the North: and he shall go forth with great heate to destroy and sacke many.

45 And he shall plante the tents of his* court betweene seas at holy mount Tzeby: and he shall come to his end, and none shall helpe him.

* The blasphemor of Christians Cornelius Tacitus, commending this Antiochus, saith, that if he had not bene hindered by the Parthian warres, he had drawen the Iewes from their (as the blasphemor spake) barbarous superstition. As the testimonie of Sathan is cited in the Gospell, so may his be hither, for this. Florus in Liuius abridgement LIX doth touch the warre of Antiochus king of Syria and Phraates the Parthian. But Tacitus commeth neare the wordes: *To destroy and sacke many.* Who the many be, the next verse doth shew: they that dwell betweene seas at holy mount Tzeby. Now Tzeby vsed verl. 16. and chap. 8. 9 in Daniels owne phrase, from Ezek. 20. was a plaine designation of Iudaea. Moreouer the Babylonian terme of a court Aphadno should argue a Babylonian king. The terme hard to Greekes, and plainest to Iewes, and fittest for the matter, to teach and saue them from harme, that here beareth a sweet grace in it. Moreouer the phrase planting of the tentes of his court is most fit for Antiochus: who chasing at Iudas Machabeus prosperities, stayed halfe his army and his sonne with Lysias ruler of all from Euphrates vnto Egypt: to haue destroyed Ierusalem, and the Iewes memorie vterly. Now the comming to his end is plaine, that of one man, not of a Romane Aristocratie all must be vnderstood: and the breaking without hand, touched in chap. 8. is in effect the same here: where all mans helpe is remoued, and sickness from Gods hand is closely meant. 1. Mach. 3. and 6. the 2. Mach. chap. 9, cleare this. And now we are come vnto the end of wrath. The Angell touched Babels fall: the Persians punishment in Xerxes campe, the speedie comming vp of Alexander, his pride, death and rooting out of his house: his foure chief: their

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their reduction vnto a couple, their place in North and South: their falling out and seeking agreement by mariages: and what ten afflicted Iudah vehemently: and setteth forth the last so fully that none can doubt who the man should be: and for all this heathen are good recorders. So Daniels difficulties are opened by him selfe: and for Antiochus Epiphanes he writeth rather a story then a prophetic. Obseruations more, touching the afflictions, for comfort be added, with explications, but no new Princes matters.

CHAP. 12.

A further explication of the afflictions vnder Antiochus Epiphanes: and notes vpon the vvhole oration.

I **A**Nd at that * time shall stand vp * Michael the The name is in Iud. 9. and Apoc. 12. 7. great Prince which standeth for the children of thy * people: * and there shalbe a time of trouble; such as hath not bene, since there began a nation, vnto that time and at that time thy * people shalbe saued, all that shalbe found written in the booke.

* When Antiochus going to warre against Parthia leaueth Lyfias behind him, to haue rooted out the Iewes: then מִיכָאֵל Michael, that is, he who is in the forme of God and holdeth it no robbery to be equall with God, euen the Angell of the couenant, shall stand in the Iewes defence. * The terme of Daniels people in this place must needs meane the Iewes: and here their troubles for Religion, not the heathen Christians affliction must be vnderstood. * Now it is euident that the holy Iewes nation were neuer tormented for true Religion through their whole state, but vnder Antiochus Epiphanes. Therefore it is cleare, that the Angell spake here of those dayes. And this one speech might haue kept Daniel in his true meaning, that we should not draw men beyond Christ, for these troubles stories, before we draw them to him.

* The pronouncing of Iewes saluation in troubles and suffering persecution, maketh the cause yet plainer, and euery argument here should be reckoned of high price, specially the end of afflictions, that they bring vs vnto saluation: through which afflictions, all must goe, who will liue godly in Christ, as they are chosen of eternitie vnto this state. This terme of booke, from Moses and booke of life, Philip. 4. 3. Apoc. 3. 5. 13. 8. 20. 15. all these are chained with references of the later vnto the former: and that of Moses is expounded in the verse following, with open, cleare and proper naming of the resurrection: in

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Moses properly neuer named, but taught by strong consequences: as in telling that the earth was cursed, vnable to afford blessednesse here: in shewing Enochs yeares and taking away (into paradise,) as the Arabique translation of Ebrew 11. hath for the Greeke *οὐρανίου*. Also in Abraham, Isaac, Iacob and Sarah, who being pilgrimes and straungers in Chanaan, without all purpose of returning to Mesopotamia, professed that they looked for a Citie whereof God was the builder.

When the Eternall Angell Iehouah, the God of Abraham, Isaac and Iacob containeth in describing of him selfe the gift of life to those Patriarches, by reason that he is the God of the liuing and not of the dead, the doctrine of life Eternall is sure: but so taught that prophane Epicures cannot reach so far as to reply once against it. Likewise where God saith Deut. 32. I kill and quicken, the order of the speech containeth the resurrection: and the best meaning that can be grounded by Religion and proprietie vpon Gods words, that is the right meaning. The Ebrewes vpon Leuiticus 26. render a great reason why Moses neuer nameth life Eternal, nor death Eternal plainly: but the generall terme *Leuiticus* signifieth the one: and so by death meaneth the other: and for keeping the law, promiseth, corne, wine, peace, victories, many children: and containeth not life eternal but vnder a couering, thus: My tabernacle shalbe amongst you: and I will be your God: Likewise why for breaking the law he propoundeth but outward punishments, and with addition: Of his face being against them: weightie matter doe they bring of Moses counsell. When the law was giuen scant any were in the world who beleueed that God was: & made the world, and ruled it. Where if open speeches of Eternal state after this world had bene told: their vnbelefe therein would haue kept them from all searching touching the present world his gouernement, and of God his being and vnitie. Therefore by open things he prouoketh them vnto the vnuisible closely. The Prophets did the like, alluring by outward blessings vnto the Eternal, and by outward sorowes, as weeping, gnashing of teeth, fire and brimstone Topheth and such, betokening Eternall miserie. But for the time when the holy Iewes were to lose land and life, then plainly the resurrection is named, euen here. In Chapter the seuenth: A kingdome for euer: yea for euer and euer, is named: but so in phrase that some translators turned that vnto the wicked. One Printer did amend the fault, which stood by mistaking a little particle *For*: But the next edition wallowed in the former mire. That sheweth our weakenesse touching speeches of Eternall life: when we know not whether the phrases touch the blessed or the cursed. The speech here expoundeth the former: And the holy Ghost in the Epistle to the Ebrewes handleth this place most properly, as one spoken for the comfort of the Iewes that liued in Antiochus persecutions: Ebrewes. 11. 35. They were racked, refusing to be set free: that they might obteine the better resurrection. Who cannot see that the phrase of better resurrection calleth vs vnto this place?

Moreover the Gospell, hath a speciall relation vnto this place. Iohn. 5. 21. The

Daniel.

The feast *Chanukka* was kept (the dedication told. 1. Mach. 4. 59.) at Ierusalem: & it was winter: and Iesus walked in the Temple, in the porch of Salomon: and the Iewes compassed him about, & said: how long dost thou keepe our soules in doubt, if thou be Christ, tell vs plainly. Iesus said vnto them: my sheepe here my voyce: and I giue them life euerlasting, and none can take them from my hand. My Father, who gaue them me, is aboue all: and no man can take them from my Fathers hand: I and the father am one. Here we see the notation of Michael, one with the Father. Now the giuing of life Eternall vnto them whom the father gaue him, that is, which are found written in the booke: and keeping them that none can take them out of his hand, these shew who is Michael that standeth vp for his people: And the attribute of great Prince, as afore the first of the chiefe Princes, that is, translated by the Sainctes Paul and Iude, Archangel. And as the voyce of the trumpet is Gods voyce (Psal. 47. 6.) where the Lord ascendeth with the voyce of a trumpet, (so he did at the law giuing) and Christ saith Iohn. 5. the dead shall here the voyce of the sonne of God: all which are in the graue shall here his voyce, and they shall go such as haue done good into the resurrection of life, and such as haue done euill into the resurrection of iudgement: In like maner S. Paule speaking of the resurrection, taketh his phrases partly hence, and partly from the Psalme and Gospell: 1. Thess. 4. 16. The Lord will come downe from heauen *ἐν νεφέλῃ* (that is) with the voyce of Archangel, with the trumpet of God: and the dead shall arise. Mentioning the resurrection which here in Daniel is most clearly taught, he could not do better then touch some phrase hence: as translating: The GREAT PRINCE, by ARCHANGEL. The Iewes, who cite Daniel in their Zohar, Talmuds and Commentaries but seldome, yet cite this of the resurrection very much: as in *Ros hešana*, Perek. 1. fol. 14. B. and Sanedrin. Perek. 21. fol. 92. It were an ambitious labour to quote how often all their other noblest do the same. For this cause S. Paule speaking of the resurrection, doth by a speciall phrase call them vnto this text of the resurrection, according vnto their owne maner: and sheweth that the Archangel is God, and Lord of the trumpet. But our Lord doth presse them more with it, shewing himselfe to be the sonne of God Iohn. 5. And vsing continuall speeches that expound this of Michael, and touch the resurrection, here named.

The better resurrection and the worse: Eb. 11.

to life, and to Iudgement, Iohn. 5.

- 2 For *the* many of them + that sleepe in the * earth of + dust, shall * awake: some to life euerlasting, and some to all shame, to + lothsomnesse euerlasting. The Scripture of like phrases teach vs to make the force of euerie word here vsed.

† Iohn. 11.

* Gene. 1.

† Gene. 3.

* Esa. 26.

† El. 68. vlt.

The Scrip-

Daniel.

With the
naming of
life Eternall,
he toucheth

3 And the wise shall shine like the brightnesse of the firmament: & they that turne the many to righteousness, like the starres for euer and euer.

the glorie of it : which here is layd before the eyes in shining termes: a tast whereof Daniel felt in the glorie of the Angel Gabriel that came to him now, chap. 10. Whose brightnesse he could not abide: and the description of Christ was more glorious. Now all that be faithfull are told here, that they shalbe like Angels. Our Lord translateth this sentence thus: Then the iust shall shine as the sun, in the kingdome of their father. Here the Angel was to name in troubles, for the more stay of the people: The wise counsellors: and keepers of the people in the holy couenant: As Mattathias, & Iudas that had M. C. B. I. in his standart, the first letters of מִי כְמוֹד בְּאֵלֵיחֵם יְהוֹה. Who is like vnto thee O Eternall, among the Gods? Such was Eleazar the old man, and valiant Martyr: such were the seuen brethren and the mother that suffred together: and the holie Ghost doth record their saluation in their hope of the better resurrection, & that they saw the promise afore hand: as they might vnto the verie houre. But we may not thinke that any other faithfull be lesse in glory. A poore trades mā who in small knowledge ouercommeth Satan, fighteth as yaliant a combat as Daniel, who hath openly the armie of heauen to assist him. Now all the iust are of vnderstanding in Gods couenant, learned and wise: and shew occasion vnto others, of the like: though some are more employed herein and sooner called, and beare longer the burden: who haue the timelier ioy. In iustice giuen be Christ equall to all, we are saued: & thereby euery one faithfull shall shine as the sunne. This Conclusion is heauenly against the persecutions of Antiochus: and Daniel might know hence that when our Lord, who is aey in the forme of God, came in the flesh, he would shew a tast of his glorie, as he shewed to Peter, James, and Iohn vpon the mountaine, which as he commanded the Disciples not to tell, vntill his resurrection, so Daniel hides it from prophane enemies, who would turne all into floures, or fables: and as hogges rent the holy people, for casting pearles vnto them. Therefore an holy charge foloweth.

Of keeping close these Prophecies.

The like cō-
mandement
was giuen.
chap. 8. 26.

4 And thou Daniel, shut vp the words, and seale the booke, till the end of the time. Many will search through, and this knowledge shall encrease.

Where Elam and Madai, and Iauan were named. Here though they be not named, they are so plainly described, that any learned heathen would tell rightly what kingdomes must be meant. Now that the Prophet should not sorrow for closing such profitable matter, he is comforted: that when these matters breake

Daniel.

out : many will search further to abound in knowledge : as the Jewes in the Machabees are testified to haue done . And Romanes too deale with these matters, as Vergil, Æg. 4. Polybius, Dion Cassius, Tacitus and many others, and Porphyrie in Eusebius commendeth the Jewes skill in Prophecie, which doubtlesse this booke gaue them : to tell euents for these dayes.

The *κρυψις* and hiding of the minde,
which Daniel vsed.

And here I thinke it not amisse, to shew Daniels owne
practise in style of sealing up his sense, euen w here he
voriteth in the common language the Chalde tongue, fo-
lowing the order of his Chapters. And first of all, though
he onely handle the first captinitie: yet he wvould not date
it from the first of Nebuchadnezar: as lothing to haue a
prophane king ouer Gods people to beare a date of their
thraldome: & taking vnto him selfe, being of Iudahs kings
that honour, of measuring the captinitie. So vers. 1. and
last of chap. 1. he must be understood, as setting the limites
of the 70. yeares. In chap. 2. 1. he wvonderfully telleth the
date from his owne standing afore the king: closely compa-
ring him self with Ioseph for the like time, and Nebuchad-
nezar wvith Pharaoh. In expounding the Image, vwhen
he began wvith telling how the feete perish, and commeth
last vnto the head that perished first, this pleased Nebu-
chadnezar, as though he should not soone fall. In the same
speech vwhen he ioyneth iron, brasce נְחֹשֶׁת נְחֹשֶׁת Chaspa and
Caspa, clay and siluer: he sheweth his care to please the
cruell tyrant, and his own readynesse of wit in the allusion:
besides the depth of the natures, that siluer termed Caspa
of desire, is but Chaspa, mere dust. And through the whole
matter, his silence touching Iuda, and leauing the oppres-
sed by the iron, as though all nations had felt the iron of
the legges, this holpe his people: and the ignorance of his
closenesse made 1500. yeares errorr in vs. The third and
fourth and fift Chapters, neither needed nor suffred hi-

Daniel only mentioned the first captive.

None, without marking an allusion in the Chaldy, can ever know why Daniel should breake the native order of speech : for clay, iron, brasse, silver, gold.

Daniel.

* Fiue points
of great im-
portance
haue bene
mistaken in
expounding
Daniels 7.
chap. The
name Bel-
ash-zar: euē
of Ebrew
Printers: the
Saintes of
the high:
who they be,
who there
hold the
kingdome:
the speech
of the three
former
beastes: who
the fourth
beast means
and specially
all the
speeches
which in
truth are of
Antiochus
Epiphanes.

ding: therein he fully setteth forth the Babylonian shame,
and Gods glorie. So in the sixt he dealt vwith the Persians.
The seventh bears his vvit in * Belesh-zar, shewing that
Bel becommeth a fire of sorrow from the fierie throne. Like-
wise in speaking first of the last beastes ruine: and retur-
ning to speake of the former: and vsing termes of equi-
cation, as vve yet mistake them: that the Chaldeans could
picke no quarell. For thus the vvordes might seeme to
meane: vers. 12. Concerning the others beastes, they had
taken away their dominion: yet their liues vvere prolon-
ged for a certaine time and season. What the argument
callesth for, and how the vvordes will abide another sense,
all may see. Like vers. 18. Vau signifying And, or vvhich,
the taking one for the other, vvould keepe Daniels people
from blame: and they might see an exposition in the Chap-
ter. Therein also his terming of the lewes the Saintes of
vvith them the holy Trinitie, that contained no danger: yet
great vvisedome. While the kings of Iudah liued: Iakim,
Iackin, Zedekias prophane as beathen, God vvould shew
kingdomes ouer them in no vvorse sort, then they vvould
vvish to appeare, as in the Image: and then he gaue his own
people no name: a bad he might not, a good vnder those
kings he could not: But vvhen Salomons house vvvas ex-
tinct, and our Lordes ancestours right commeth in, then
it vvvas fit that a name should be giuen them of the highest
approbation. And all this vvwhile he durst aduenture to
vvrite in the commonest language of East and South: to
helpe many, and danger none. But chap. 8. vvhere Babels
fall is gathered by Elam arising: and Elam fell by Iauans
arising, & the nations be named, & Iudah surely descri-
bed to any lew: and he is commanded to close it vp: then
he not onely dissembled his griefe for his people, that should
full from being starres: but vvriteth in Ebrew, and vseth
termes that amaze the vnheedy vnto this day: Palmonie,
& Tzeby, amazed the vvicked lewes continually. In the
ninth

Daniel.

ninth he is vvonderfull: vvhere, vvile he penneth his own words, he plainly teacheth by his stile how ready he was in Moses and the Prophetes. When he penneth the Angels: he maketh a cloude white towards Israel, blacke towards Egypt. Thence a true Israel may looke to our Lordes death forward: and turne vnto Moses euen by Subbates iourneys: and thence may see heathen confusion of stories. In the tenth he hid his minde: not telling vvherefore he fasted: because in Persia, he might not blame the kings binderance of the Temple: vvhen his griefe is relieved by shewing how foure kings & Xerxes campe shall soone fade he knew that Tigris swift vvaters vvere a fit resemblance of the speede, and knew that they should be punished for the Temple. By keeping close his minde, he saved his from danger. * And any that considered the Iewes state might know his counsell. Now touching Iudah vnder the Seleucide, and Lagide, and the describing of the legges of iron, there he hideth his minde most vvittily. Daniel might vvell thinke that some heathen vvould learne Ebrew: and Ebrewes reuolt vnto heathen, and tell his secrets, vnto the kings spoken off. To prevent that he so filleth his speech vvith phrases of difficultie, that none but the humble vvill seeke to vnderstand him. So the pronounes for Seleucus Nicator and his vvhole description, vvill vvearie any slouthfull: vers. 5. and so phrases of Berenices case, specially in, the verbe. Likewise in Pt. Evergetes, vers. 9. the transposing of termes deceived the sleepy. And after the terme Many signifying the Iewes nations many, vvould entangle many an enemy. Now in Antiochus Epiphanes matters, he useth many closures. The holy covenant, for the Religio of Moses: the Sanctuary of Manu, for, of God: and Manuim, all strength that is almighty, in, vers. 38. and 39. and the fortes of Manuim for the temple of Ierusalem, and sundry particles of difficultie, but vnto a practised Ebrew in vers. 38. and 39. Also Chaldeis

* Artaxasta that granted leave to go forward with the temples worke doth acknowledge closly why Xerxes campe was overthrowe.

Here in Daniel is the hardest text to translate of any that I know.

Daniel.

Names of
Christ: Pal-
mony. chap.
8. Messias.
chap. 9. Mi-
chael. chap.
10. & 12. Al-
so מלאך
chap. 3. euen
by Midras
Rab. Stone
cut without
hands. chap.
2. and one
clothed in
white linnen
&c. chap. 20.
and 12. and
Prince of
the armie.
chap. 8. Mi-
chael there
by Aben
Ezra.

The Scrip-
ture neuer
teacheth of
any superio-
ritic in crea-
ted Angels;
but as aboue
earthly
Princes.

termes as אפדנו, Aphadno, his court, and סכנין treasures,
with strange Eb. משרי and משרי for agreement, and נצח
for, in his steed, these would vvearie the prophane: and
all that count not the kingdome of heauen vworthy fear-
ching for, as an hid treasure. Also Michael the great
Prince, named great by an Angel, in the company of two
other Angels, this would disturbe the vnstayed: vwho
knew not vnto vwhat former person, as Palmony and Mes-
sias, this vvas to be referred. The notation would teach
such as knew the holy Trinitie, vwho the person vvas no
lesse then vve are vvarranted from Apo. 12. and from S.
Iude. In the Apocalypse, vwhere Michael and his Angels
fight, Christ and his seruantes come in the exposition. In
S. Iude the burier of Moseh is Michael, vwho in Deut. is
the Eternal. Also the authour of this speech, the
Lord rebuke thee Satan, is in Zacharie the Eternal, and
the Angel of the Eternal. By this vve may vuell know
vwho Michael must be. And all of stayed iudgement will
soone acknowledge, that it cannot stand vwith the playn-
nesse vvhich is in Christ, that the Angel should call Da-
niel vnto any speculation of Archangel, but of the sonne of
God: nor to teach him to vvade in things vvhich he could
not see, to hold any created Angel our great Prince. An-
gels are in Esay of one degree called by the Argument in
handling, Seraphim: Burners (of the Citie and Temple) in
Ezekiel Cerubim by Mosehs terme in whom one sife and
measure sheweth how all are equally ministring spirites,
to be sent on seruice for such as are to inherite Salu...
As Palmony in the eight Chapter is expounded the most
holy Christ in the ninth: and none vvas there aboue Ga-
briel but he, so none here may be. And vwhen our Lord,
Iohn. 5. disputeth of the resurrection, as a vvorke for the
sonne of God, therein calling vs hither, he expoundeth clos-
ly, vwho Michael must be. These points keepe Daniel
mysticall vnto all that be not of the Church. At all his book
must

Daniel.

must needs be hid from them that weigh not, what point of Religion touching Dauids throne was now to be opened. But they who know that all Iudah seeing Salomons house at end, would require from God a further explication of Dauids sonne and throne Eternal, spoken by Nathan, 2. Sam. 7. and consider that Daniel is a Commentarie upon that point: that the crowne shalbe ouerturned, ouerturned, ouerturned: (as in Ezekiel,) until he commeth to vvhom it belongeth: they who know that, will soone know what Daniel must meane: euen that all his booke is but an explication of that doubt: how Salomons house being extinct, our Lords godly house continueth the right: and how all nations stand up against it: first vnder Chams brode, of Babel, next vnder Sems Elam: all this in the East: and long vnder Iaphets Westward, that Greeke might be made common for Noahs Prophecie and allusion vnto Iaphets name: of perswading in his language to dwel in Sems tentes. This being considered, the vvhole frame of the holy storie will tell how much of the building might belong to Daniel or any Prophet, for to make up. And this was not he to tell in his booke: but to giue closely an answer, vnto the close demaund of all his owne nation. Little would the heathen haue beleened him, that the house of Zorobabel were the high Saintes: that Zorobabel should be as a signet in due time, that mountaines should be playne afore Zorobabel: and that Zorobabel had a name teaching by and for vvhom the Golden Babylonian head should be fanned. These points would heathen no more regard, then Herod regarded Ioseph, the carpenter: and the Machabees, Iacob, Matthan Eleazar. So we see that Salathiel and Pedaiiah in Babylon, were of no account: and Zorobabel in Iudah of small authoritie: and Abiud, Eliakim, Azor, Sadok, Eliud, not so much as named in any place, beside the holy register. The notation of their names compared vvith Psalme .89. would teach vvhath their

Bar Kapra in
Ierusalem:

יפת אלהים
ליפת וישכן
באחרי שם
שיתו סדכין
כל שוט של יפת
באחורו של שם.

The Rab-
bins saw by
Noahs allu-
sion: that the
new Testa-
ment was to
be written in
Greeke.

Daniel.

The Iewes
to this day
looke for a
pompous
kingdome,
silly cay-
tifs.

hope was: and that Psalme bringeth Ethan as chiding with God for straunge dealing in the promise of the kingdome: so that a certaine Spanishe Iew cited by Aben Ezra being at his wittes end, would not reade the Psalme. If Iuda to this day could not conceaue a right the nature of their kingdome: much lesse would the heathen haue rested in plainnesse, ioyfull onely for the world to come: when they beleened not that the world was made: nor that the highest ruled the kingdomes of men. Christ him selfe speaketh in vers. 10. The wicked will not vnderstand: but the wise will vnderstand. To them it is giuen to know the mysteries of the kingdome of heauen: and to them which are without, all things are in Parables. For that cause, both a charge is giuen here to shut vp the wordes and to seale the booke: and in phrased Daniel doth the same, and in all his Methode. And as in due time many ranne to search, whereby knowledge likewise encreased: So we should search now that our knowledge might encrease.

An Angel demaundes how long the wonders
of Antiochus dealings shall preuaile: and hath
an answere from chap. 7. 25. that it shall conti-
nue three yeares and an halfe. And thereupon
the Greekes hand set vpon the holy
people shalbe brused.

b The great-
nes of these
matters
here is set
forth, by the
Angels attē-
dance & de-
sire to looke

5 Then I Daniel looked: and behold, two others stood, one on this side the brinke of the riuer, and one on the other side the brinke of the riuer.
6 And he said vnto the mā clothed in linnen, which was vpō the waters of the riuer, at what time shalbe the end of these wonders?

into them: likewise the certaintie by the number of witnesses, two, yea three in all, as among men the law holdeth that prooffe sufficient. That certaintie must needs import plainnesse in the matter. The place at Tigris was fittest to betoken dealings in time at those quarters: As at Eulai the Riuer Daniel
law

Daniel.

saw Paras and Madai rise and fall. Vpon Tigris Seleucus built Seleucia. There
 abouts also this Antiochus after his Church robbing was foyled. Moreouer
 the notation is very fit. חר sharpe, קר swift: As these dealings vpon Gods ene-
 mies should be sharpe and swift. Strabo noteth that the Riuer's name is an
 arrow in the Medes tongue: and so it is by Curtius in the Persian. And both
 nations seeme to haue the same language either wholly or neare. The name
 and fame of the Riuer is ancient. In Adams Paradise it was one of the foure:
 that, with it, as the first of Ebrew stories began: so the last in the Ebrew Pro-
 phetes should end. God tendereth in all points mans weakenesse: to contriue
 much into a little roome, to be easier learned & remembred. There Babel did
 set vp a Tyrannie, at the towres building: and Nemrod of the yongest house
 began rebellious dealings. There Elam sonne of Sem wanne the superioritie
 from Seneir and Nemrod: thence they and two more come against Abraham,
 and fall. And as Egypt in Pharaoh after Babel troubled the Church, so in
 these dealings they do: that by admonition of place all might be better wayed.
 Full many be the like reuolutions for places and times in the Ebrew stories:
 which obseruation will helpe much. The Angels demaund is like Iohn Bap-
 tistes of Christ, for his Disciples surenesse, not for his owne doubt. The matter
 was shewed to Daniel Chapter 7. There commeth vp in the fourth beast
 one little horne, which brake three hornes, & had eyes like a humane man,
 but a mouth speaking great matters, vntill thrones of iudgement were set vp,
 and for the great words which the horne spake, the beast was kild, and the bo-
 dy cast into the fier. There that horne made warre with the iholy: vntill the
 auncient of dayes came, and iudgement was giuen to the Sainctes of the ho-
 ly Trinitie, and the Sainctes held their kingdome. There the Angel expoun-
 deth it of one king that should abase three: which Antioch. did: first to Seleu-
 cus, next to Demetrius, thirdly to Ptol. Philometor. The same should speake
 wordes against the highest, and consume the Sainctes of the high Trinitie, and
 thinke to alter times and law: and touching that point, they should be giuen
 into his hand, for a time, and two times, and halfe a time. Now the terme time
 put for a yeare, was seene chap 4. in Neb. & the Angel could not be ignorant of
 that: But whereas all Antiochus dealings against Moses were. 2300. dayes a-
 fore the 25. of Casleu, to distinguish the whole rage from the remouing of the
 sacrifice, that was to be noted. And those dealings are termed wonders. Se-
 ing the קרבן continuall sacrifice was קרבן *continuuall*, as Christes death was: the
 counsell of Christ in giuing that into a Tyrants controulment, and the Sabbath
 which had bene since Adam's time, and his holys seruants to be tormented;
 this was indeede a great wonder. The reason was rendred, chap. 11. 35. and
 here vers. 10. Christ telleth it in the same termes that the Angel vsed: onely he
 altereth their order, as I will shew when I come vnto the verse. The answer
 foloweth.

Daniel.

וַיִּשְׁמַע אֶת
speech of
difficultie: to
the vne
brewed, but
plaine by the
matter.

* The at-
tire here, &

7 And I heard the man* clothed in linen which was vpon the waters of the riuer, when he held vp his right hand, and his left hand vnto heauen, and sware by him that liueth for euer, that it shalbe for a time, times, & an halfe: & at the finishing of bru- sing the hand, that is, vpo the holy people all these things shalbe finished.

the whole persons description chap. 10. 5. 10. 5. sheweth a sacrificer holy, and higher then the heauens. Moreouer the gesture of standing vpon the waters importeth that of the Psalme: how as God calmeth the waters, so he calmeth the waues of nations. And this vision answereth vnto Iobs speech: that God walketh vpon the high waues of the seas. The metaphors and visions of the Scripture haue a cleare resemblance of that which is taught for mens affaires. Besides, the gesture and oth calleth into minde, Deut. 32. a comfort euen for these times. I kill and make aliue, I strike and I make whole: and none can take away from my hand. When I lift mine hand vnto heauen, and say, as I liue for euer, if I whet the blade of my sword, and my hand lay hold on iudgement, I will requite vengeance vnto my aduersaries, & pay my foes. I wil make drunke my arrowes with bloud: and my sword shall eate flesh: from bloud of slaine and captiue: from the head of vengeance vpon the enemy. Reioyce o heathen with his people. For he will reuenge the bloud of his seruants: and pay vengeance vnto his aduersaries: and be reconciled vnto his people. The wordes of Moses begin their execution in this place, and hold on vnto the full calling of the heathen. So the gesture of lifting vp the hand and swearing calleth all this vnto Daniels minde. The summe of the matter here conteineth two things: the rage of Gods enemies, and the punishment. The rage is for three yeares and an halfe. So the terme, Time, by synecdoche in Dan. 4. as I told was taken: and Greekes commonly at this day: call an yeare a Time, and three yeares three χρόνους times. This time was noted by Iosephus in Bell. Iud. 1. Ἀντίοχος ὁ κληθεὶς ἐπιφανὴς ἔλαβ' ἐν ἡμέτρῳ ἱεροσόλυμα, καὶ καταχρῆν ἵπποις τεταῖς, καὶ μυστρίῳ ὑπὸ τῶν Ἀσσιμηνάϊν παίδων ἐκείλῃ τῆς χώρας. That is, Antiochus synnamed Epiphanes surprised Ierusalem by force, and held it three yeares, and six monethes, & is cast out of the countrey by the sonnes of Chashmonai, that is: the Machabees. He presently hindred the continual offering, when his Idolatrous garri- sons being abominations through Idolatry, and desolaters by trade, held the holy temple. Iosephus also here handleth the bruising of the hand set vpon the holy people, vnder the casting of Antiochus out of all the countrey. The Rab- bines commonly note the same: euen in the Babylonian Talmud, & Rambam writeth a common place תכונה, as יחזקיהו. Iohn. 10. vpon the recouerie of the temple. There also the driuing out of Antiochus is handled. The Iewes testi- monie should be strong against them selues & good for our surenesse, for fame

of

Daniel.

of matter here told. Thus Rābam writeth in his first Tome in Megilah & Channucha Perek 3. Tremellius nameth his worke Talmud. In the time of the secōd temple Iauan gaue decrees ouer Israel: and abrogated their Policie: and suffered them not to studie the law and commaundementes: and layd hold vpon their substance and their daughters: and they went into the temple: and made breaches, and polluted the cleane. And Israel was in great distresse through them, which oppressed greatly, vntill the God of our fathers pitied them, and saued them out of the others hand, and deliuered them, and the Chashmonaim (The Machabees) the high Priests kild them, and saued Israel from their hand: & set vp a king of the Priests more then 200. yeares afore the secōd desolation. And when Israel preuailed against their enemies, and destroyed them, it was the 25. of Chasleu, and they entred into the temple, &c. and for this cause the wise men of that generation ordeined that eight dayes beginning from the 25. of Chasleu should be celebrated with gladnesse and songes: and they kindled candels, in the euening at their houses doores euery night of the eight. And these dayes are called חנוכה. Dedication, and they admit no mourning nor fasting: as the dayes of Purim. Thus the goodnesse of God forced them to keepe a famous memorie of their deliuerance from their persecution. Vpon which storie, they should looke into the Prophecie: which none can denie to be for a vehement persecution: and common reason would tell them that the first which fell out in the vehemency here told, must needes be meant by this. The consideration of this storie with the Prophecie, would haue taught them of the person, the teller of the time: the high sacrificer: who would himselfe suffer in like sort, three yeares & an halfe, all gaine saying of sinners: teaching that which these visions declared. They held their owne kingdome about 150. yeares in reasonable quietnesse: but they to whom Christ gaue victories, disdained the office of white linen and continuall sacrifice, and would be heathen-like kings, and brought in Saducisme. Yet our Lord called them much vnto consideration of this text. For, his disputations that he raised vp the dead at the later day, his present miracles of the raising Talitha, his being at the Dedication feast: his speech there that he was the sonne of God: his phrase of Lazarus sleeping, taken hence from vers. 2. his speech with Martha that he is the resurrection: his perswasion, that she acknowledged him to be the sonne of God, which was to come into the world: that is by Daniels phrase the Prince of the people, which honour no created Michael might vsurpe: and as I touched, his suffering vnder the Pharisies a time, two times and halfe a time: from the 15. of Tiberius beginning, vnto halfe his eighteenth, all these dealings still called, vnto these matters. And this matter being twise told should haue bene easie vnto them, specially hauing so many antecedents: that nine hornes rushed afore Antiochus Epiphanes, & he was a long dealer not onely against Syria, but also against Iudea, before this time of placing his garrison in Ierusalem commeth to be in recorde. And seeing thise here times neare

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halfe a seuen should fall out in straunge euentcs, they should looke diligently vnto our Lordes halfe seuen.

Daniels demaundes concerning the time when
the Iewes should begin to recouer their state from
the Greekes: with speeches of Christ touching
the darknesse of all the oration, and counsel for
the afflictions of the godly.

† Daniel ha- 8 And I heard, but † vnderstood not: then said I, o my
uing heard Lord when shalbe the end of these things?
of affliction 9 And he said, go thy way Daniel. For the words are
for three closed vp and sealed till the end of the time.
yeares and 10 Many shalbe purified, whited and tryed: But the
an halfe, in the wicked will do wickedly: and none of the wic-
generall ked will vnderstand: but the wise will vnderstand,
termes, ha-
ting no note
from what speciall marke the time should begin, was to confesse that he vn-
derstood not. He knew in chap. 8. that by dayes 2309. from Antiochus first
checking of Moses law, the temple should be recouered. But knew not whence
this account here should begin. Moreouer by reason that the brusing of the
hand plaguing the holy Ebrewes was here ioyned, and he might well thinke
that it should not fall out presently with the recouerie of the temple, he was
to require a further explication. The Lord doth answere, and first acquainteth
him further with the whole matter: shewing that as the Angel bad him close
vp and seale the words, that pearles should not be cast before hogs, nor holie
things before dogges: so these matters were to be spoken in such sort that vntil
the age of their execution, the particulars should not be euident. The triall of
the faithfull required that: whose practise in martyrdome had not bin so great,
if the season of their deliuerance had bene clearly told. For they would haue
for a time withdrawen the selues. Here the repeating of vers. 35. from chap. 11.
of the Ang- ls speech, though there the order went: tried, purified, whited, this
sheweth one and the same persecution to be meant. And seeing we expound
that of Antiochus times and not of the Romanes, this also being spokē, a con-
firmation of that must be equally of Antiochus: wherein I maruell how anti-
quitie could euer misse. The remouing of the continuall sacrifice, *קרבן* must be
takē for the first remouing that could fall. The terme Tamyd, or daily sacrifice
must stand in his propre sense. For a trope may not be vsed, but where the hea-
rer may easily discern it from proprietic: otherwise the speaker may be char-
ged of vntruth. Also the holy people and Daniels people should argue that the
Iewes

Daniel.

Jewes were meant here: and so they hold vniuersally: & by reason that we carry these stories beyond Christ they do the like. As Aben Ezra maketh the little horn to be the Turke: and locketh for speciall affliction three yeares and an halfe vnder him. So men make the word of God flexible. And we should haue taken heede of the warning here: *None of the wicked will vnderstand: But men of skill will vnderstand.* Now seeing the very prophane hea. hen speake that of Antiochus Epiphanes, which agreeth exactly with the ende of the last, the 11. chap. and these points are but a commoration vpon them, and no new states matters: the prophane would tell vs that we entangle our selfe wilfully: & wilfully disturbe all the Bible, mistaking whole nations for the Images legs: perverting the markes of mariages in it: mistaking the fourth beast, what kingdomes it containeth, disgracing the speech of the Buck, openly shewing therein the end of wrath, disgracing extremely all this last oration, drawing likewise Ezekiel for Gog and Magog out of place: confounding Daniel with the reuelation: and confounding the tencour of narrations for nations through all the Bible. Moses layd downe what nation should be the holy people vntill Christ came: and how all the other families should striue against that. The Prophets were to be but commenters vpon him, to lead vnto Christ & not beyond him: and they might terme no one nation holy but Israel: and were to shew how all the auncient nations of Babels dispersion would be busie with Israel. While we confound this distinction, we confound with it all narrations of Scripture. The wise will vnderstand it, to be so. Now as he that seeketh dorh find, and he that asketh receaueth, & he that knocketh obtineth opening, alwayes, so to Daniel this now falleth out: By mentioning one *מסכה* or marke and adding two neare matters, touching brusing of the hand set vpon the holy people, he is fully contented and satisfied in these wordes.

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| <p>11 And from the time of taking away the continuall sacrifice, and of setting vp the flothsome of desolation, dayes shalbe a thousand two hundreth and ninetic.</p> <p>12 Happie is he that is patient, and commeth vnto dayes a thousand three hundreth thirty and fiue.</p> <p>13 And thou, go to the end, and rest, and stand in thy lot vnto the end of the dayes.</p> | <p>† Infidel gar-
risos destroy
ing the rem-
ple: as in
Rambam a-
boue was
shewed.
† Daniel
knew the
end of those</p> |
|--|---|

wonders mentioned by the Angel, when it should be: from chap. 8. euen with the clensing of the tēple: But knew not the speciall note of their beginning. In answering cōcerning two points for the brusing Seleucidē the *מסכה* or mark of the other is taken: a marke of sacrifice. Men count the dates of kings reigne stately: But God holdeth other matters of greater account: as the pro-

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mise vnto Abraham, Gene. 12. 430. afore the law: the persecution and Iero-
boams idolatrie: 390. afore the Temples flames: Daniels prayer. 490. afore the
passion, and chap. 8. a marke backward, the Temples cleansing after. 2300. dayes
dealing against Religion in some sort. So here, the taking away of the conti-
nuall sacrifice is made a date for a day of payment, for a double payment from
God. Antiochus was enforced to confirme Religion restored by Iudas in the
148. yeare of Seleucidⁿ. which in the 145. he hindered. Three yeares, seuen
moneths & some 13. dayes might be in this while. Another cōfort is added, for
the patiēt in these persecutiōs: euē the death of the persecutour. As the mar-
tyrs told him that God would pay him. The cloffe blessing of the patient im-
ported what kind of comfort was meant in that summe: fortie fve dayes after
the other: the death of Antiochus should fall out in 149. Seleucidⁿ. 1. Mach.
6. 16. Though mans obseruation reacheth not commonly vnto dayes: yet when
for the yeares they speake well, by Gods authoritie added, we may gather the
iust dayes. And these were the points which were fit for to be reuealed in par-
ticulars, the restoring of sacrifice, & the tyrants death. Now further matters
how the clay of the legges should be broken, how the fourth beast should do
when his hornes hence are broken: and the Buckes vnhorned fading body, e-
uen how Demetrius and Antiochus sonne fall out: Antiochus race should end:
Demetrius house should be deuided: they should march with Ægypt, and pe-
rish like dogges: these matters might be marked by humane skill: and they tou-
ched not matter worthy particular prophecie: nor the Iewes great care. And
Daniel knew in what yeare from his talke he would come into the world: by
which time an euident token should be ouer all the world, that the house of
Seleucidⁿ or Gog perished, by the Latin natiō and tongue, reigning in those
quarters: and he knew the very nation that should reigne, euen the next of-
spring of Cittim vnto the Macedonians, the Cetij, which was the first name of
Italians, in Sudas, *in Latino*. And therefore the maner of brusing the Greekes,
and particular dealings were to be sealed vp, as needing no long warning. And
so the Lord concludeth that Daniel should looke for no mo reuelatiōs all his
life time: but rest in these, & continue contented with his rare lot, if any thing
was sealed touching the Persian kings payment: thirtie yeares hence Ezra
should see it: & for the temples hinderers, Agge and Zacharie should reueale
it. Now the visions of Zacharie for our Lordes comming, and Ieruselems fall,
they touched not this argument of sorow & fasting of Daniel: & some points
were to be reserued vnto the Temples ornaments.

The Conclusion.

Thus Daniel had a sufficient Catechisme for all the world: bringing the
heauens downe vnto the earth, that the earth might be exalted vnto heauen.
Daniel would teach heathen to season their humane stories with diuinitie.
Strabo knew that Nebuchadnezzar was an Hercules & reached vnto Spaine,
and

Daniel.

and brought a Colonie vnto Pontus: But Daniel was to tell him who gaue the Lion such wings: Diodorus thought the Chaldeas great Philosophers: but Daniel telleth what deceiuers they were: & recordeth their own kings censure: and how yong Ebrewes were found ten times better then they: how corruptio & leasng was their practise: how whē the king had forgotten his dreame, they promise an exposition, when he forgot it not, but told them, they could say nothing: how a matter written from heauen on the wall chap. 5. passed their skill. Hence Diodorus might haue bene wised. Likewise Abydenus who recordeth Nauorodrosors traūce, might by Daniel haue seene it clearer. And so Herodotus might haue gottē more hearers in Olympia, if to Cyrus surprising of Babel he could haue ioyned Daniels 5. chap. The same text would haue made Xenophōs Muses more Attique, shewing how in bāquetting the Chaldeā king was kild. Athenæus with his Berosus and Ctesias for the same feast might see God serue with sauce. So for Cyrus death Herodotus might haue learned the cause: with learning Daniels fasting. And the writers of Susan, the Citie of Darius Hystaspis, made the glory of Persia, might see in Daniels visions chap. 8. Susans honours confirme his booke. Æschylus & Herodotus might haue penned the one his Tragœdy, the other his story, more plentifully then they did of Gods stroke in Xerxes fall, if they had looked into Daniel: much they marked, but might more. Diodorus again with Arrianus, for Alexander might haue seene all told in Daniel. And Diodorus might haue marked, frō what curse Alexanders Captaines made such a slaughter among the selues. Here he might haue seene, why he should say that Ptolemy Lagides came vp by helpe frō heauē: & why Seleucus became soone greatest: and haue brought true Prophecies, for that. Pausanias might behold to what vse he noted the affinitie and league betwixt Lagidas and Seleucidas: and how Philadelphus name *φιλοπαις* made famous the mariage beginning betwixt the two legges. Appian and Iustin might haue made, not Polybius & Trogus, but Daniel their author: & Polybius in the pleading for Syria, might haue beheld Iudah cast as a bone betwixt two dogs. Here Liuy had for him, by whō it fell out, that Antiochus came into the West with a camp of nations scant heard of in Italy, Medes, Cadusians, & such many names strange in West eares: by whō Antiochus wanted counsell, that he was soone brought to losse of almost all: his death in Strabo & Iustin, should haue bin referred to Gods counsell in Daniel, & Iason of Syren that noted Church robbing in Seleucus, should haue noted the text in Daniel. And in Antiochus Epiphanes his comming vp into Syria, his 3. voyages into Ægypt: his crossing of Ebrewes lawes, his death, his vile nature, Polybius, Liue Athenæus, Florus, Appian, all might know these dealings foretold. Also Tully that termed Iudahs Religion a Barbarous superstition, and the people a nation borne to bondage, might guesse by Daniel that the iudge on the fierie throne, the stander vp for Daniels people, would haue his tongue pricked for those speeches. And the same orator might haue guessed by skill in Daniel, why the Romanes feared to

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helpe Ægypt the clay legs by their faigned Sybilles, was heard by some Jewes counsell, who would tell that when the legges were broken from God, all assisters of them should be as resisters of God. So Brennus of our nation with his great campe, was plagued as a resister while the legges were iron, and Antiochus that droue his company out of Asia, was surnamed Soteria Saviour. And therein Pausanias might haue seene the counsell of God. Again where Vergil bringeth in Augustus triumph, ouer Cleopatra and Antonie, euen *ultima Ba. tra*, frō East hence, *Extremos hominum Morino*, he might haue seene how God called nations from the rising of the sunne vnto the going downe to behold the breaking of Daniels image: & to thinke of a child comming from heauen: as Vergil peruersly heard. By Daniel, not Venus, Neptune, Minerua nor Actius Apollo should haue bene the giuer of victorie, but the God of heauen. Daniel must needes be holden a stately authour, that hath all these so much belonging to him, and the goodliest part of all Vergils wit, that, in Augustus triumph licking the dust of the toes of Daniels image. Yea & former Romane affaires of Pompey and Iulius Cæsar: the one kild in Ægypt, for helping the king the Piper out of the dust: the other for Cleopatra: those duly looked vnto, would iustifie the fire throne of Daniel. Yea all the stories of the Romanes comming vp, being herc yet, not as enemies to Gods holy couenant, but men rewarded for plaguing the legges, all commenteth vpon Daniel. Besides Augustus iest in Macrobius, how it was better to be Herodes hog then his sonne: that iustifieth the storie of persecution at our Lordes comming from the cloudes to make a tabernacle among vs. Ouer and besides all this, the speech of wicked Tacitus against Christ crucified vnder Pontius Pilate, and of Christian Religion, these haue a good vse for Daniel, and all the declaration of the Jewes calamities in the last destructiō of Ierusalem, or euer since: written by prophane heathen, all serue Daniel alike. And the matters are so plaine that if men would but grope, they might haue found Christ in Daniel: where the pompous of this world be fanned as chaf: the wicked, as beastes burne in fire vnquenched, and the humble may finde iustice Eternal, to shine like the sunne in the kingdome of the Father.

לכל חכמה ראיתי קץ. Psal. 119. 96.



